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CHRISTIAN WEEKLY

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A Living Sacrifice

by MERILYN F. BUIKEMA*

Fear gripped the heart of the missionary as he awoke straining, struggling to move his legs. Why wouldn't they move? And his left arm — he couldn't lift it. The covers felt heavy on his legs. But he could only lie there helplessly, unmoving.

Just the Sunday before, September 3, 1961, Rev. Gerard Terpstra, a missionary in Nigeria, had gone from Mkar to Gboko to preach. His text had been Romans 12:1, "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Was this what God had called him to Nigeria for? "To present your bodies a living sacrifice." For him did this mean the loss of the use of both his legs?

Painful soreness penetrated all the muscles of his legs and arms. Fairfully he strained to move them again. There was little response. Although the pain was strong, he could bear it. But it frightened him to think that he could not do everything for himself. What a burden he would be to others!

* By way of introduction. Mrs. Marilyn Buikema and her husband have been members of my congregation for a number of years. At present they are living in Grand Rapids to prepare for work in our Missionary program. Mrs. Buikema was born and grew up in a Baptist Church parsonage in B.C. While in Toronto the Buikemas were always taking courses at the Toronto Bible College. Mr. Buikema is now enrolled in Calvin College. The Buikemas have three children: Frank, Grace and Meri Lyn.

Thanks, Mrs. Buikema, for your true story, written with so much empathy!

R. Kooistra.

"Gerard, Ngukpa is here to see you." Sober thoughts vanished as the missionary looked up to see the round, pleasant face of his blonde wife, Claziena, smiling at him tenderly. Behind her stood Ngukpa, one of the church leaders. The twinkle in Ngukpa's eye hid his concern for Ortese, his Teacher. But it brightened the drab colours of his native robe and loose-fitting trousers. One could tell he was of low income because his sandals were made from rubber tires, with leather thongs.

Weakly extending his right arm with its almost unaffected hand, Rev. Terpstra exclaimed, "At least the Lord left me the use of my right hand, so I can greet my friends properly!"

Ngukpa shook his hand warmly. "We feel bad that you are so sick," he said, "but our God is caring for you."

Before leaving, Ngukpa prayed. "Dear God, it makes us sad that Ortese is very sick. Please, dear Father, we would like you to make him well again. We need him to teach us how to tell our people how much you love us. We know that what You do is best, so we leave him in Your care. In Jesus' name, Amen."

Constant care was given to Mr. Terpstra that week. The doctor was concerned because he was unable to make a proper diagnosis. Encephalitis, inflammation of the brain, was a possibility. The symptoms also indicated polio, but the patient had received Salk vaccines. Despite the doctor's treatments, including tranquilizers and intravenous feedings, he became worse. At times he was delirious. The doctor decided to send him to the Bingham Memorial Nursing Home, as hospital for missionaries in Jos, Nigeria.

On Friday, the back seat of the mission plain was replaced by an air mattress. Carefully, the sick

man was carried by kind friends and placed on the air mattress. The trip seemed never to end. Before the arrival at Jos, the air had gone out of the mattress. Every bump and crease caused great pain to Mr. Terpstra's sensitive muscles.

On Sunday, a week after his illness began, Mrs. Terpstra sat by the bedside of her delirious husband. A short, balding man quietly entered the room. Dr. Troupe's round, mustached face was usually smiling. Now it was as serious as it had ever been. Taking Mrs. Terpstra aside, he said, "Your husband is very, very ill. He might die."

But gradually he regained his senses, although the severe pain in his muscles did not leave him. His legs remained limp, and he could raise his arms only slightly.

Again his mind turned to serious thoughts, but they were no longer frightening or frustrating. "Christ suffered more than I am suffering," he thought, "and He didn't have to. He suffered because He wanted to." Then he remembered that Christ suffers with His people, feeling the pain that they feel. It humbled him to think of Isaiah 63:9, "In all their affliction He was afflicted." Mr. Terpstra did not know what was wrong with him, or for how long he would be ill. But it didn't really matter. Often he thought of the words of a song,

"Oh, to be saved from myself,
dear Lord,
Oh, to be lost in Thee,
Oh, that it might be no more I,
But Christ that lives in me."

The long hours were brightened with visits from three of his blonde-haired boys, who were attending Hillcrest School for missionaries' children in Jos. Many other missionaries came to see him. They spent their visits in talking and praying, and often in light-hearted humour.

Patient nurses took time to gently and firmly stretch his gradually shrinking muscles. Often they administered oxygen to him from a green tank. "It's time for your lime ice-cream," one nurse would say.

Sometimes friends read to him. One book his wife read to him was "Just David" by Eleanor H. Porter. David brought beauty into the lives of many people by playing about beautiful things on his violin. Mr. Terpstra liked to hear about the time David read from a sundial, "I count no hours but unclouded ones." "Wouldn't it be nice to be like the sundial," said David, "and forget everything the sun didn't shine on?" Remembering the sunny hours made the missionary's dark, painful hours a little lighter.

After four weeks in Jos, Rev. Terpstra and his family were flown home to Grand Rapids, Michigan. As he left Jos, lying on a stretcher, he pondered his illness and the future. "I'm interested in seeing what God has in mind with this," he said.

At Mary Free Bed Hospital in Grand Rapids, the missionary's illness was finally diagnosed. "Your husband has polio," the doctor told his wife. "He will never walk again," the therapists and doctors agreed.

Many people prayed for Mr. Terpstra, and the Lord gave him the determination to work hard at this therapy. In early 1962 he was allowed to go home for weekends, in his wheelchair. He was discharged on Easter Sunday in April, and became an outpatient, regularly going to the hospital to exercise diligently with long braces. At home he kept himself occupied writing literature for his beloved Nigerian nationals.

How he missed his Nigerian students! He must return to them. In January, 1964, Mr. Terpstra left for Nigeria with his family to work in the production of literature in the Tiv language. They went despite some opposition. "Don't you think this is bad?" someone asked. "When the Africans see you in a wheelchair, they will think God is weak." The Nigerians did not agree. "If a mis-

sionary goes home and comes back," they had said before, "we know he believes in the gospel." After his return an older woman declared, "If this happens to a white man, too, then we know that God is greater than all of us." Mr. Terpstra's wheelchair and braces often gave him the opportunity to talk about God's love.

In Nigeria, he was fitted with new and shorter braces and through these he gradually began to learn to walk without braces. Slowly his muscles strengthened. In December, 1965, he discontinued using the braces altogether and since then has used only two canes.

In 1969 Mr. Terpstra and his

family left Nigeria to stay in Grand Rapids. He left his work to a Nigerian, who has been trained to do the work of producing literature in the Tiv language. Presently Mr. Terpstra is writing commentaries in simple English for pastors and teachers of West Africa. He has finished the epistles of John. After finishing the Gospel of John he plans to do Revelation.

Mr. Terpstra does not know what the Lord wants him to do when he finishes the commentaries. He does know, however, that "All things work together for good to them that love God." (Romans 8:28) "I would not want to have missed the experience of having had polio," he says.

Supreme Court of the U.S. Block Direct Government Aid to Education

Two decisions by the U.S. Supreme Court in late June, 1971, will be remembered as landmark cases.

The first is an 8 to 1 vote in which the Court struck down laws of two states which permitted direct payments for teaching secular subjects to elementary and secondary schools operated by churches. The second is a 5 to 4 decision in which the Court ruled that is constitutional for church-related colleges and universities to receive federal grants to put buildings and facilities used for non-religious instruction.

The rulings are likely to set numbers of elementary parochial students searching for desks in public schools this fall. However, the full impact of the high court decisions won't be felt for at least 12 months because further litigation in related cases must wend their way through courts.

The Supreme Court of the U.S. specifically ruled against government assistance plans in Pennsylvania and Rhode Island which called for a purchase of teachers' services in secular courses and a salary supplement for these teachers. The justices warned against

"excessive entanglement" between the church and the state in these aid programs to education.

Actually, the court had approved previously the use of state funds for textbooks and transportation and lunches. Its ruling this week showed no sign of wavering on these prior forms of aid. It seemed that the justices were saying that the way out of the financial plight of parochial schools in the United States should not lie in further fusing together the functions of church and state educational systems.

The effect of the historic rulings will be far-reaching. Across the nation one-tenth of all elementary and secondary school pupils attend parochial-private schools.

How many of America's 12,000 parochial schools will close because of the ruling? Estimates vary, ranging from 10 to 20 per cent. This would speed up the decline of parochial school enrollment which has fallen 20 per cent in the past half decade. The schools won't give up without a struggle. Those seeking government monies will try for other forms of aid such as tax relief for parents or voucher payments.

Trinity Christian College Theology Professor Receives Academic Promotion

Dr. Derke Bergsma, a member of the Trinity Christian Theology Faculty and a Palos Heights resident, has been promoted to Associate Professor. At Trinity, faculty positions include the ranks of instructor, assistant professor, associate professor and professor. Academic credentials, quality of teaching, and length of service are the criterion for promotion.

Dr. Bergsma joined the Trinity faculty in 1968 after an extensive academic, clerical, teaching and military career. He received his Bachelor of Arts degree from Calvin College, Grand Rapids, Michigan, in 1951, with a major in classical language. Dr. Bergsma then attended Calvin Theological Seminary, receiving his Bachelor of Divinity degree in 1954. For the next several years he was a pastor in the Christian Reformed Church, serving congregations in South Dakota, Michigan and Illinois.

From 1959-1962, Dr. Bergsma, in addition to his pastoral work in Cicero, Illinois. He went back to school, receiving a Master of Arts degree in philosophy from Northwestern University in Evanston, and from 1962 attended the Free University of Amsterdam. Here Dr. Bergsma did extensive

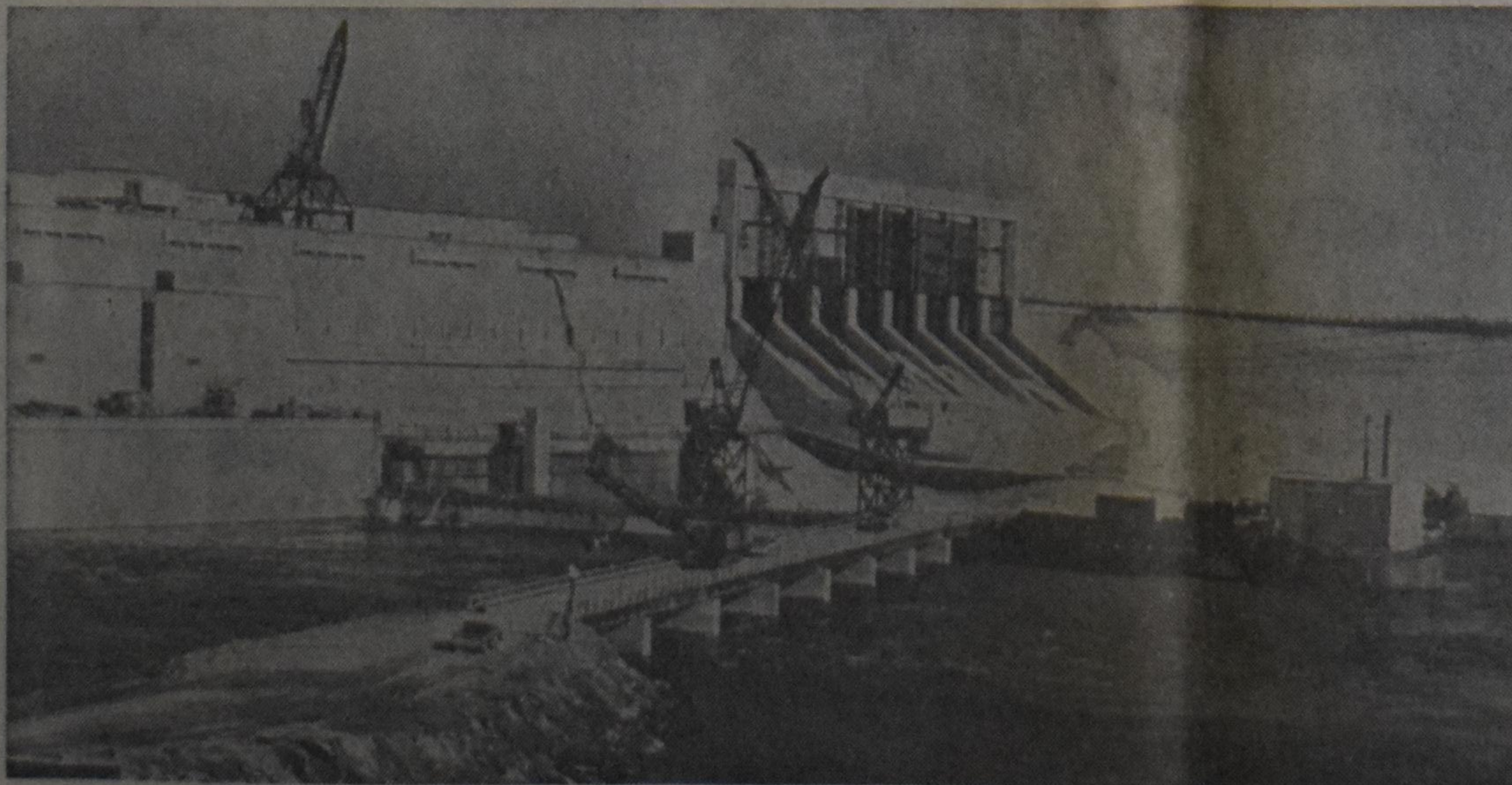
work in the area of world missions. In addition to his studies in The Netherlands, he taught at the American high school in The Hague. From 1964-1969, Dr. Bergsma taught a variety of courses at Calvin College and Calvin Theological Seminary.

He received a Doctor of Religion degree from the University of Chicago in 1968, after two years of study and writing.

In addition to his fine academic and teaching credentials, Dr. Bergsma has served extensively in the United States Navy, both as an enlisted man during the Second World War, and later as a United States Naval Reserve Chaplain. He presently holds the rank of Commander.

Dr. Bergsma's activities at Trinity are diverse. He is director of the college's Urban Mission Program, which is a joint faculty-student effort to help educationally deprived inner city children. His teaching responsibilities include a course on Sociology of Race and Ethnicity, a World Religions course, and a course on New Testament.

Dr. Bergsma, with his wife Doris and their four children, are members of the Hope Christian Reformed Church, where Dr. Bergsma is also the associate pastor.



POWER SOON FROM KETTLE RAPIDS—Deliveries of power will begin soon from the Kettle Rapids dam and power project on the Nelson River in Manitoba. The first four generators of

the \$300 million development are to go into service this year, supplying more than 400,000 kilowatts to Winnipeg by direct current. Eight more generators will be turned on later.

Church Announcements

CHR. REF. CHURCH

Called

to Bloomfield, Ont., Candidate S. VanderMeer.

by New Westminster, B.C., as home missionary in Prince George, B.C., Rev. A. Dreise of Cornwall, Ont.

to Iron Springs, Alta., Candidate Homer G. Samplonius of Grand Rapids, Mich.

Accepted

as missionary to Nigeria (Africa) Candidate Harold De Jong (Emo, Ont., calling church).

to St. Catharines (Maranatha), Ont., Rev. H. De Bolster of Calgary (Immanuel), Alta.

Declined

for Drayton, Ont. and for Cephas, Peterborough, Ont., Rev. A. VandenBerg of Bowmanville, Ont.

for Exeter, Ont., Candidate S. VanderMeer.

for Lindsay, Ont., Rev. G. Corvers of Thunderbay, Ont.

CAN. REF. CHURCHES

Called

to Burlington, Ont., Mr. C. Van Dam, B.D. of Burlington, Ont.

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CALVIN MEMORIAL CHRISTIAN SCHOOL
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St. Catharines, Ontario.

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IMMANUEL CHR. SCHOOL
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requires

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DATA CENTRE

July 30-Aug. 2 AACS Study Conference, Belvoir Centre, Delaware, Ontario. Speakers: Dr. Hendrik Hart, Dr. James Olthuis.

Sept. 1, 2 AACS Study Conference, Bellevue Christian School, Bellevue, Wash. Speakers: Dr. Arnold DeGraaf, Dr. Peter Schouls.

Sept. 3-6 AACS Study Conference, Columbia Camp, Cultus Lake, B.C. Speakers: Dr. Arnold DeGraaf, Dr. Peter Schouls.

Sept. 3-6 AACS Study Conference, Pioneer Lodge, Sundre, Alberta. Speakers: Dr. Hendrik Hart and ??

Sept. 3-6 AACS Study Conference, Camp Okoboji, Iowa. Speakers: Rev. B. J. Haan, Dr. E. Evan Runner, Dr. James Olthuis, Rev. John Schuring, Rev. J. B. Hulst.

Sept. 25 Bazaar for Christian Education, 10 a.m. - 10 p.m. Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Toronto (Etobicoke).

Oct. 15, 16 AACS Study Conference, Pennsylvania.

Oct. 22-24 AACS Study Conference, Michigan.

From the Bookshelf

AT THE RISK OF BEING A WIFE,
by Patti Bard and Maryanna Johnson.
Zondervan Publishing House, Grand Rapids, Michigan. \$3.95.

Anyone looking for an easy-to-read, pleasant novel, can safely by-pass this book. Others, who would like to sharpen their wits and refresh their outlook on life in general and on that of a Christian wife and mother in particular, should definitely take note.

The lively correspondence between Patti Bard (a young mother with two small daughters) and Maryanna Johnson (mother of three teen-age sons), forms the contents of this book, which I consider to be a little gem. It may not always be easy to grasp at a glance what they mean to say. Evidently they are used to probing a little deeper than the average woman does. (When Patti became tied down upon the arrival of her first baby, she read Tillich and Bonhoeffer while her daughter napped!)

However, don't think now that the authors have no notion of dirty floors and heaps of laundry. To be sure, the necessity of doing housework and the satisfaction which can be derived from doing it well, are neither ignored nor degraded in this book, but rather, they are put in the right perspective. Some of our readers, I suspect, will feel more at ease with the observations of the older Maryanna. Others might find themselves cheering for the challenging ideas and ideals of the no doubt vivacious Patti, who often finds it difficult to experience the true community of believers within the church. As the title implies, the book deals mainly with married women, who struggle to find their identity as an independent human being at their husband's side. But I daresay that also the single woman will find many a thought worth pondering, especially there, where the authors concern themselves with churchlife and religion. Those among us who cannot very well see the value of Society life as we know it, may find alternatives worthy to be

pursued. There is also the exchange of views on child-rearing. Permit me two quotations: "I'm glad I decided long ago that as children grow up, mother-love is better expressed by letting go than by clutching tightly. This has made it easier for me to allow Glenn to think for himself, and to watch him branch out in ways I wouldn't have chosen for him. I used to think his taste in music was atrocious and his "jam sessions" only so much noise. I'm learning that there is a lot of philosophy and poetry and musicianship in the pieces he plays on his portable organ, and that a two-way teach-in between the generations is much more satisfying than either the rigid authoritarianism of some parents or the careless permissiveness of others."

And: "My father has a saying about children standing on the shoulders of their parents and reaching heights the parents never could. I like to think about that. That our sons will do and understand things we never could, but that to reach these heights, they need our shoulders to stand on. It makes me feel included and involved in a tremendous ongoing process which surely has its source in God."

Although briefly, sex is dealt with too, and in a pleasant manner.

Not new, but yet thought-provoking are the passages on self-acceptance. Worthwhile remarks on friendship are also made. It may be obvious from this review so far, that I enjoyed this book. This does not mean that I would like the prospective readers to swallow all the views and ideas indiscriminately. Use them to test your own convictions and observations and yes, why not, to change some of them or at least prevent them from becoming stuck in a certain pattern. May I suggest that you keep this book handy on the shelf to read a few pages when you have your coffee-break, whereupon you have something to digest mentally while peeling the potatoes?

Alice Los.

Canada's National Parks:

Georgian Bay Islands National Park

by John Hayes

(Canadian Scene) — There are 30,000 islands in Georgian Bay, an arm of Lake Huron. Thirty-nine of these islands have been set aside as the Georgian Bay National Park.

Beausoleil, the largest island, is five miles long and one mile wide, and covers an area of 2,712 acres. Conveniently reached by boat from Honey Harbour, Ontario, three miles from the mainland, Beausoleil is the site of park headquarters, and its 18 campgrounds are well developed for public use. In the headquarters area, for example, there is accommodation for 200 in Cedar Springs Campground, with washrooms and showers, laun-

dry tubs, picnic tables, kitchen shelters, fireplaces and firewood. There are tennis courts, a badminton court, a swimming area with dressing rooms near the camping of films.

The southern tip of Beausoleil is ground, and a twice-weekly show heavily forested, and in the northern region there are spruce, pines, hemlock, balsam, fir, and white cedar. Many animals including white-tailed deer, striped skunk, red fox and porcupine make their home on the islands. Splendid trails have been blazed but mosquitoes are numerous so hikers should remember to pack insect repellent.

Flowerpot Island, 100 miles northwest of Beausoleil, covers 495 acres. It can be reached by boat from Tobermory on the Bruce Peninsula. Islands 92 and 95 also have campgrounds, and other parks extend along the shore of Georgian Bay.

Sources of food, camping and marine supplies are not available on the islands, so campers should stock up before leaving the mainland.

For private cruisers, nautical chart No. 2201 covers Georgian Bay and provides direction on the water. For those who would just like to spend a glorious summer day, a daily five-hour cruise leaves from Midland at 2:00 p.m. Cost is \$6.50 for adults, \$2.50 for children under twelve, and a lunch counter is available on board. For reservations write to R. J. Frame & Sons Ltd., Town Dock, Midland, telephone 526-6783. An excellent guide to the Georgian Bay Islands, The National Parks of Ontario, price fifty cents, can be purchased in the park headquarters.

Congratulations

Leens Strathroy
On Wednesday, August 4, 1971, we hope to celebrate with our dear parents and grandparents

WARNER ELEMA and JANIE ELEMA—DOORNBOS
their 50th wedding anniversary.

We are grateful to the Lord for all the years He has blessed them and hope and pray that the Lord will grant them many more years of happiness together. This is the wish of their thankful children:

Strathroy:
Helen and John Baker
Dan, Warner, Ralph, Ed, John, Janice, Diane, Linda, Nancy

Tavistock:
Jean and Frank De Weerd
John, Warner, Andrew, Jeff, Tim

Strathroy:
Marie and Harry Linker
Jane, Ted, Joyce, Marian, Winnie, Donald

Salford:
Richard and Betty Elema
Warner, Ruth, Janet, Nancy, Sharon, George

Grand Rapids:
Jo and Dave Janke
Pam, Greg

We hope to celebrate this occasion on August 6th at the Westmount Church. Friends are cordially invited.

439 Albert Street,
Strathroy, Ont.

Deift Fruitland
1926 1971

Zo de Here wil en wij leven hopen wij op 11 augustus 1971 met onze geliefde ouders en grootouders

SIMON EYGENRAAM en ANTJE EYGENRAAM—VAN OOSTEN

hun 45 jarige echtvereniging te herdenken.

"Halleluja, loof den Heer, want Hij is goed, want Zijn goedertierenheid is tot in eeuwigheid." Psalm 106:1

Hun dankbare kinderen:
Holland Marsh, Ont.:
Hanny en Bob Van Dyke
Fruitland, Ont.:
Joorke en Anneke Eygenraam
Freelton, Ont.:
Frans en Jannie Eygenraam
Holland Marsh, Ont.:
Audrey and Bill Van Dyke
Brantford, Ont.:
Anneke en Jetse Hamstra
Brampton, Ont.:
Simon en Corry Eygenraam
Port Perry, Ont.:
Gerrie en Jan Kiezebrink
Vancouver, B.C.:
Elsie en Ak Takasaki
Richmond, B.C.:
Lena en Wiebe Tjepkema
Brampton, Ont.:
Henry en Mary Eygenraam
en 42 kleinkinderen.

Gelegenheid tot feliciteren op 11 augustus 1971, van 2-9 uur.
217 Jones Road,
Fruitland, Ont.

On July 29, 1971 we hope to celebrate with our dear parents and grandparents

LAMBERTUS VANDERHAM and RICHTJE VANDERHAM—VANDER MEI
their 40th wedding anniversary.

We pray that God may grant them many more years.

Thankful we are:

George and Ann Vanderham
Bernie, Erica, Joanne, Yvonne
Innisfail, Alta.
Rita and Hessel Kooistra
Hessel, Karl
Palos, Verdas Peninsula, California, U.S.A.
Irene and John Reitsma
Judy, Donny, Dianne, Christine, Trevor
Lacombe, Alta.
Rose and Len Bakker
Janet, Rodney, Ian
Fort Smith, N.W.T.
Yvonne and Harry Klessens
Robert, Mark
Red Deer, Alta.
Helena and Chuck Wilson
Dale, George, Leona
Victoria, B.C.
Bert and Lynn VanderHam
Natalie
Edmonton, Alta.

Open house on Friday, July 30 from 7.00 till 10.00 p.m.
4121 - 38 Shut, Red Deer, Alberta.

H. KREEFT, C.A.
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Surhuisterveen Sarnia
1931 1971

On July 30, 1971, D.V. we hope to celebrate with our parents and grandparents

CORNELIS P. SMIT and AFINA SMIT—BROEKEMA
the occasion of their 40th wedding anniversary.

We pray that the Lord will bless them in the years to come.

Henk and Tini Smit,
Amsterdam
Greta and Bill Van Ommen,
Sarnia
Anne and Simon Tymstra,
Sarnia
Corry and Stan De Jong,
St. Catharines

1242 Wills Drive,
Chatham, Ont.

1931 1971

On August 6, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

ADRIAAN WALRAVEN and CATHELINA WALRAVEN—TRAAS
their 40th wedding anniversary.

That the Lord may bless and keep them is the wish of their thankful children and grandchildren.

Kees and May Walraven
Rilland-Bath, Ned.
Gerard and Joanne Denbok
Collingwood, Ont.

Gommert and Margaret Walraven
Collingwood, Ont.
Joop and Leny Denbok
Collingwood, Ont.

Adrian and Connie Walraven
Georgetown, Ont.
Tony and Carol Walraven
Orono, Ont.

Wayne and Ida Clark
Brampton, Ont.
and 20 grandchildren.

Open house celebration will be held on Saturday, August 7 from 7 p.m. till 10 p.m. at Campbell St., Collingwood, Ont.

On Saturday, July 31, 1971, the Lord willing, we hope to celebrate the 35th wedding anniversary with our parents and grandparents

ALBERT NIEBOER and ANNIGJE NIEBOER—nee GRITTER

We thank the Lord for our parents and pray that He will continue to keep and bless them for each other and for us.

Their thankful children:

Henry and Shirley Nieboer,
London, Ont.
Evert and Hilda Nieboer,
Sudbury, Ont.
Cora and Ralph Fledderus,
London, Ont.
Jane and Henry Brouwers,
Newcastle, Ont.
Ineke and John Bouwers,
Wellandport, Ont.
Linn and Peter Don,
Hamilton, Ont.
Linda and George Gerrits,
Wellandport, Ont.
Gerry and Sylvia
Albert
20 grandchildren.

Church Street,
Fenwick, Ont.

On Saturday, July 24th, 1971, we celebrate with our parents

GEERT GEERTS and NELL GEERTS—DEJONG
their 30th wedding anniversary.

Their grateful children:

Herman and Margaret Geerts
George Dundas, Ont.
Bill and Dini Geerts
Francine, Neleen and Gary
Grand Rapids, Mich.
Nell and Vic Vandermolen
Rick and Geoffrey
St. Catharines, Ont.
John Geerts
Corrie Geerts

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All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

On Thursday, August 5, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

WILLIAM DE VRIES and WIETSKE DE VRIES nee VANDER MEULEN
the occasion of their 35th wedding anniversary.

May the Lord bless them for each other and for us in the years to come is the wish of their thankful children:

Wybe and Greta De Vries
Charles and Stella De Vries
Francis and Mary De Vries
John and Klaas De Vries
Owen and Joanne De Vries
Pete and Jane Dijkstra
Albert and Freda Kiers
Jim and Alice Antonides
Bob and Jeanette De Vries
and 22 grandchildren.

R.R. #3, Wellandport, Ont.

With thankfulness to the Lord, we celebrated on July 22, with our parents and grandparents

ANTON VANZUILEKOM and JOHANNA VANZUILEKOM—HUISKAMP
their 30th wedding anniversary.

We pray that the Lord will bless them and grant them many more years of joy and happiness together.

John and Ineke Kalsbeek
Tommy, Joanne, Johnny
Richmon, B.C.

John and Dietz Tensen
Shawna, Cheryl
Scarborough, Ont.

Tony Vanzuilekom and Anne Leystra
Scarborough, Ont.

56 Ellesmere Road,
Scarborough, Ont.

Hoogeveen Drayton
1941 1971

Now the Lord of Peace Himself give you peace always by all means the Lord be with you all.

Thessalonians 3:16

On Monday, July 26, 1971, the Lord willing, we hope to celebrate with our beloved parents and grandparents

FREDERIK BOUWMEESTER and HENNIE BOUWMEESTER—KLEINE
their 30th wedding anniversary.

We thank God for sparing their lives and hope and pray that He will continue to be near them and spare them for us all.

John and Gail Bouwmeester
Herd and Jane DeRok
John, Steven

Henk and Joanne Bouwmeester
Michelle
Fred and Gale Bouwmeester
Carol

Helen and Ronnie at home,
Wesley Smith Drive,
Drayton, Ont.

We are happy to announce that our parents and grandparents

KLAAS SNIPPE and JANNA SNIPPE—BAKKER
hope to celebrate their 30th wedding anniversary on August 2, 1971.

That the Lord will continually bless them and give them many more happy years together is our prayer for them.

John Snippe
at home

Jayne and Bill DeJong
Jennifer, Lorraine, Joanne
Chesterville, Ont.

Harry Snippe and Harna Van Arrgon
(engaged)
Ottawa, Ont.

Cobie Snippe
Clark Snippe
at home

R.R. #3, Navan, Ont.

God creates out of nothing. Therefore until a man is nothing, God can make nothing out of him.

Martin Luther

ARE WE READY ?

The Jesus movement or the Jesus revolution or whatever name be given to the spiritual awakening which started in California and is quickly spreading across this continent, receives unusual attention. In this issue we print some quotations from the bi-weekly Christianity Today, showing the attention which this leading evangelical magazine pays to the movement. Moreover, one of our subscribers sent us a clipping from the Dutch magazine Koers, in which the well known journalist H. Verwey welcomes the changeover.

Some may have seen it coming. During the last years report after report has come in about numerous conversions in countries such as Indonesia, Middle-Africa, South-America, Korea and lately we even heard news about an awaking Christian faith in the communist countries. We have believed these reports and we have rejoiced in them, but we did not think it quite possible that the Western world would ever come under such an influence of the gospel. In Europe and on the North American continent we have rather occupied ourselves with demythologizing the gospel, with making the message of God merely a social guideline, with making our religion a horizontal Christianity. Could it be that the Lord forces us now to pay attention to what He is doing in the world?

Now matter how we think about the Jesus movement, whether we welcome it or hesitate, we must be impressed by the fact that especially young people feel an urge to acknowledge Jesus Christ as Lord. Whether this is fulfilling of Biblical prophecy, as Christianity Today suggests or not, CHRIST IS PREACHED. This fact gave the apostle Paul in his time reason for exuberant gladness and it should ignite our enthusiasm as well.

The question is proper whether the Christian church, especially the Church of the Reformation, has a task at this very moment. People apparently are hungry for Jesus Christ, not just as a social reformer but as the Son of God. An expectation of His return is clearly evident. People are ready to change their mode of life, even the form of their entertainment in order to meet the Lord. What is our answer? Are we ready to usher them in? Go into the highways and byways, put on them a wedding gown and force them in. And if you are afraid whether this is reformed or not, be sure that this is Biblical. That is how Jesus Christ Himself has predicted the Kingdom of God.

This is not something for the people of "The Back to God Hour" or "Temple Time" only, this is a job for everyone who confesses the name of the Lord. Moreover, let us be careful not to explain the reformation as an introvert movement, as something which you keep for yourself. To be reformed is no isolation. It is to prophesy the depth and the wealth of the Word of the Master.

Will the Christian Church A.D. 1971 be ready to bring in the harvest of its Lord? D.F.

"WORLD CONTACT CANADA" and CALVINIST-CONTACT

As had been expected, several readers reacted to the two circulars which our subscribers received in the mail recently and in which a cooperation was announced between "World Contact Canada" and our paper.

Some explanation is in order. There are already several organizations which organize charter flights and the question may be asked whether a new organization on this continent is desirable. We had noticed, however, that most flights of the other organizations take place on Sundays. The attractive point in this cooperation with World Contact Canada is that World Contact DOES NOT FLY ON SUNDAYS. Moreover, all other organizations operate locally or regionally whereas through this cooperation all our subscribers, regardless of where they live, can partake in these flights. (This arrangement, however, is for paying subscribers only, not for those who share a subscription with someone else.)

Besides flights to Europe, we have also thought of other possibilities. To mention a few: The Wycliffe Bible Translators are performing a gigantic task of translating the Bible into numerous languages of nations and tribes. It is difficult to get an impression of this enormous work unless the Bible translators are seen at work under primitive conditions. This should be seen, and plans are being investigated to make trips to these translators.

The same holds for an organization such as the World Home Bible League, which has stations all over the world. A visit to the operation fields of the World Home Bible League is extremely interesting.

Trips to mission fields like Alaska or Nigeria or others may be considered.

There are more possibilities. Probably there are many subscribers in the West who would like to see the East and people in the East may be eager to see the West. Americans would like to observe the beauty of Canada and Canadians would like to be toured through places like the Grand Canyon or Pennsylvania or Mexico, etc.

These are all plans which should be further studied and implemented. However, the first step was to make members out of subscribers and to entrust World Contact Canada with the execution of these plans. Our cooperation with World Contact Canada does not go any further. Moreover, World Contact Canada is solely responsible for its activities.

Calvinist-Contact has established a cooperation with World Contact Canada, because this organization among others does not fly on Sundays and also to open the possibility to travel in groups to other countries than Holland. We hope that our action stimulates the increase of our subscriptions, because paying subscribers can only profit from it and not those who read our paper with someone else.

We expect a substantial increase in subscriptions. We, therefore, also compiled a new booklist (see page 12), from which you may choose if you send in a new subscription and this subscription has been paid for.

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HEALING MIRACLES AND THOSE WHO CLAIM THE GIFT

IN EVALUATION OF A DEMONSTRATION

by LOUIS M. TAMMINGA

Faith healing is not new. But in these days of confusion and darkness it is growing in popularity and prevalence. Oral Roberts, Osborn, and Cathryn Kuhlman are but a few names among the many who draw big audiences and make spectacular claims of healing the ill. With the breakdown of the organized church has come the fabulous rise of private gospel associations and the latter make the healing ministry an ever growing concern. The growth of various forms of pentecostalism with their claims of the gifts of the Holy Spirit, healing also has become an important ingredient in their program. All this has affected Christians of Reformed persuasion. Have we neglected God's miraculous power? Have we underestimated the Holy Spirit? This article is not intended to present a complete treatment of the questions related to faith-healing, but, rather, an evaluation of one particular healing service which took place in Toronto on May 27.

The service was conducted as part of a week long Charismatic Teaching Conference sponsored by the "Outreach for Christ Foundation" of Orlando, Florida. Founder and director of this foundation is Miss Roxanne Brant who herself conducted the healing service which drew probably up to a 1,000 participants, filling the large Metropolitan United Church on Queens Street, Toronto, to capacity.

Miss Brant is announced in the literature of the Foundation as having the same gifts as Cathryn Kuhlman, also sharing Kuhlman's view and methods of healing. She comes with impressive credentials: studied at the exclusive Dana Hall School in Wellesley, Mass., as a music student performed at Carnegie Hall with Arthur Fielder, was a member of the Boston Symphony Orchestra, studied at Harvard and Boston Divinity Schools, acquired a Master of Theology degree from Gordon Divinity School.

The service at Metropolitan on May 27 began impressively enough. The air was filled with expectancy. A superb choir created a mood which affected everyone there, a mood impossible to convey in words. The audience soon participated in the singing, something began to stir among the people. The choir-singing was interrupted by someone suddenly speaking in tongues, something I had not witnessed before. It sounded like an oriental language and everyone listened with rapture. Later a United Church minister interpreted the tongue-speaking as prayer for

the coming of the Holy Spirit upon the people.

Presently Roxanne Brant, a most fascinating and articulate personality, was introduced and made a brief speech in which she explained the nature of her healing ministry. I could not repress a feeling of uneasiness as Roxanne continued her address. Somehow she appeared to be ahead of every argument which she seemed to anticipate against faith-healing, leaving her audience quite defenceless. Who did the healing? Not Roxanne, only God. Does healing depend on your faith? Yes, you must believe, but faith is not the condition, healing depends fully on God's will. Will everybody be healed? No, only those chosen by God to be healed this evening. No one may be healed here tonight. God may want you to carry your burden somewhat longer. Will the healing be complete? No, not necessarily. It may only be partial. But in it all, Roxanne has the special gift of healing which the Lord revealed to her one day, August 5, 1968, in a hotel room in Penn Harris Hotel at Syracuse, N.Y. God may or may not use her gifts tonight, she explains.

Presently Mr. Jack Stewart, the Coordinator of the Foundation, takes over. My uneasiness grows. Jack proposes more singing, the mood deepens, and before the actual healing session an offering is announced. The Coordinator explains that he has asked the Lord for \$7,000.00, and there is no doubt in his mind that the Lord will hear the prayer. Jack prays with groanings and many whispered hallelujahs and amens. The offering is once more emphasized and the plates are passed swiftly while the choir sings softly.

The Coordinator then asks those who have come to seek healing to stand up. More than one third of those present stand up. He then announces that anyone who will experience healing must come up front later that evening. He explains that those unwilling to testify to their healing publicly will lose the healing again the next day. He gives some examples of hapless people who had committed this folly. Whatever sincerity Roxanne may display in this service is certainly beclouded by the presence of her wily manager.

The moment has now come for the actual healing session. Roxanne closes her eyes and announces, "someone on the balcony is being healed of a heart condition". After a pause: "I rebuke that high blood pressure in three people here in the name of Christ."

Looking at the audience, and in a lighter vein: "I feel that there is an anointing on for eyes: everyone take off your glasses, many here are being healed from eye ailments".

A dozen and more ailments are thus identified, everyone involving three or four undesignated persons. Roxanne says that the body area of the illness will feel warm and tingling.

Gradually people begin to make their way up front. Jack the Coordinator and a clergyman direct them to stand in the proper place. Roxanne now comes down from the pulpit with a roving mike and interviews those who want to testify to their healing. All in all 52 persons are thus asked individually to explain from what ailment they have been relieved. Their evidence is vague. A skin irritation feels much relieved, a headache is gone, a cyst hurts no more, rheumatism is less painful, a paranoid feels happy, a sinus area feels warm and prickly, hay fever disappeared. Suddenly Roxanne interrupts the testimonies and announces that a brain-tumor is disappearing and that the person feels life flowing into the paralyzed side of his body. Later a young man on crutches comes up front testifying to a tingling feeling in his body; he tells of brain-surgery earlier this year. The faith-healer now says a special prayer for complete healing for him.

At the conclusion Jack Stewart once more urges those who have been healed to come to the front after the meeting; if they won't, their healing will not last.

WHAT SHALL WE SAY TO IT ALL?

We left the service with mixed feelings. Suppose these were the works of God why the high-pressure offering, why the incessant singing of the refrain "touch me Holy Spirit", why the insistence upon appearing before all the people, why the vagueness of the healings, why the showmanship?

This is part of a bigger problem of independent gospel associations. Christ has established His church. But Christianity is now moving into an altogether wrong direction if the spread of the gospel and its blessings become the prerogative of independent associations. Such associations are private enterprises over which the adherents have no control. They clamor for support and pacify the organized church with all sorts of assurances of cooperation, but they press their

growing financial need vigorously upon their followers. Thus the need to produce is foremost. I cannot see how the bona fide proclamation of the gospel and the dispensation of God's gifts can flourish under these oppressive economic necessities.

It may be argued that the organized churches in the land have failed to do the job, and that, after all, private gospel teams are doing a great job. The solution 'to the churches' failures, however, lies in a revival of the church, not in by-passing the church.

And whether gospel teams are all that much of a lasting blessing is highly doubtful. They cannot form an enduring answer to the great spiritual needs of the age. For they are not the church, ignore the offices of the church, and cannot provide continuous nourishment of personal spiritual care.

In the meantime we must earnestly ask as members of the Reformed Churches what the Word of God has to say about special gifts. Whatever the answer, they must be part of the total gospel of Christ, and the ministry of the Word to the whole person. The Eleventh Chapter of the letter to the Hebrews sheds much light on the power of the Gospel. By faith the great believers mentioned there gave their whole life over to the Lord. "Faith is the conviction of things not seen." By faith Abraham started the difficult trek to Canaan, by faith he also accepted the miracle of Isaac's birth. By faith some conquered kingdoms, stopped the mouths of lions and women received their dead by resurrection (Hebrews 11:33). But by that same faith others underwent torture and no miracle relieved them from it, the miracle being that they "refused to accept relief" so that "they might rise again to a better life." (Hebrews 11:35). Paul struggles with a thorn in the flesh and must patiently bear it. Timothy has a stomach ailment. Paul sends him some medical advice but no formula for miraculous healing. On another occasion Paul tells that an illness he once had actually helped him preach the gospel (Galatians 4:13). Paul leaves Trophimus sick at Miletum (2 Tim. 4:20). But James tells us to call in the elders and their prayers will raise up the sick (James 5:14), though this may be not simple healing as we think of it. Dorcas was sick and died (Acts 9:37) and she was a woman of faith and works. Lazarus was raised from the dead (John 11), but his resurrection was a sacramental sign of the power of Christ's preaching. In Lord's Day 10 the Church confesses that health and sickness come from His fatherly hand. James was taken prisoner and beheaded, but Peter got out of jail by a miracle. Sometimes the reason for sickness is startlingly close at hand: not discerning the Lord's body at the Lord's Supper caused sickness in the congregation of Corinth (1 Cor. 11:30). But Job's sickness is tied up to the battle between God and Satan, and Job knew it not. His friend Eliphaz tried a simple reasoning to the situation and the Lord rebuked him for it (Job 42:7). Jesus once connected sickness to the glory of God when his disciples had figured it out so simply: "has this man sinned or his parents?" (John 9:2). And Jesus tied all His healing miracles to the coming of His Kingdom. So we better pray for healing, ask the Lord for blessings upon medicine too and expect great miracles: healing, if that's what the Lord will give, but far better things are these gifts of the Spirit which Paul singles out: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Galatians 5:22, 23). Our deepest concern then must always be to walk by faith, in health and sickness, to the coming of the Lord's Kingdom. None of this was evident in the healing service of Roxanne Brant.

Finding our way back in the crowded parking area of the United Church we saw the young man who had undergone brain surgery, leaning on his crutches, helped by his father into the waiting car. What will become of the 52 people who felt that healing had come to them? How do they feel today? Who is ministering to their needs? Lord, we look in a glass darkly. Come send us Your Word and Spirit and lead us in a more abundant way.

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Great Preachers and their Common Traits and Characteristics

5

Karl Barth
(1886-1968)

THEOLOGIAN - PREACHER

As a theologian, Karl Barth had many critics. But even his critics admitted that as a preacher, Barth had much to offer. His Bible-based sermons were a breath of fresh air in Europe and they began a new trend in preaching.

Barth's fame, as we know, lies not in the area of preaching but in theology. Likewise, much more is known about his theology than about his preaching. This is due, in part, to the fact that comparatively few of his sermons have been translated and published in other languages, and also because Barth's sermons are so different from most others. Says the translator of Barth's early book of sermons, *Come Holy Spirit*:

They cannot be easily comprehended, because they are so different in form and content from any sermons that have ever been published in this or any other day. (72)

To people who have been nourished on quite a different type of sermonizing, Barth's sermons are not easily grasped. To some they may seem incomprehensible.

Americans, especially, find Barth hard to understand. For Barth's sermons need to be read and pondered, re-read and pondered some more. Only gradually does their full impact make itself felt. To most church-goers in America, such preaching is tedious business. The Anglo-Saxon world in general prefers preaching of a more lively and easily-digested nature.

Notwithstanding our theological prejudices and homiletical tastes, Barth, the preacher needs to be studied seriously, and it is from the angle of his preaching that we consider him now.

A. Barth's Career as a Preacher.

Throughout most of his lifetime, Barth combined a ministry of

preaching with his work of lecturing and writing. The earliest sermons in print date from his ministry as a young, Reformed pastor in Switzerland and Germany, struggling with the problem of bringing God's Word meaningfully each Sunday to his congregation. Though they are strongly didactic in nature, these sermons were written not for academic audiences of special occasions but for "such men and women as one will find in any village or city church — men and women in the struggle for life, waiting and seeking for God." (73)

Some of Barth's later sermons, especially those which he preached to the convicts in the prison at Basel during the years of his professorship in that city, are much less didactic and more compassionate. Barth's ability to apply Scripture to concrete situations of life increased remarkably during this time, though the teaching character of his overall sermonizing never disappeared. It could not, for the Barth would have been untrue to his declared view of the nature of preaching.

B. Barth's Own Expressed View of Preaching.

"Preaching," said Barth, "has a dual aspect: The Word of God and human speech." (74) From this presupposition, Barth gives two definitions of what preaching is:

1. Preaching is the Word of God which he himself has spoken; but he makes use, according to his good pleasure, of the ministry of a man who speaks to his fellowmen, in God's name, by means of a passage from Scripture. Such a man fulfills the vocation to which the Church has called him, and through his ministry, the Church is obedient to the mission entrusted to her.
2. Preaching follows from the command given to the Church to serve the Word

of God by means of a man called to this task. It is this man's duty to proclaim to his fellowmen what God himself has to say to them, by explaining, in his own words, a passage from Scripture which concerns them personally. (75)

Precisely what takes place when preaching is carried on can never

be fully described or diagnosed. There is a mystery, according to Barth, in the nature and function of preaching, which the human mind can never penetrate. When a man preaches says Barth, "We are carried beyond human thinking to God, who utters the first and the last word . . . God will make himself heard; he it is who speaks, not man. The preacher has

only to announce the fact that God is about to speak." (76) Preaching, also linked preaching intrinsically to Barth, is revelation — it is God making Himself known — and the preacher's role is somewhat comparable to that of the apostle who also heard the Word of God and passed it on to others. Says Barth of the preacher:

His discourse is his own; it is neither reading nor exegesis. He utters the Word which he has heard in the Scriptures, as he himself has received it. His calling as a preacher is comparable, in a sense, to that of the apostles. He also has, but on another plane, a prophetic function. (77)

So important was preaching to Barth that he not only published

a separate book on the subject but is about to speak." (76) Preaching, also linked preaching intrinsically to Barth, is revelation — it is God making Himself known — and the preacher's role is somewhat comparable to that of the apostle who also heard the Word of God and passed it on to others. Says Barth of the preacher:

Preaching is "God's own Word." That is to say, through the activity of preaching, God himself speaks. If it were not so,

(Continued on page 9)

NERVOUS MOTHERS

by REV. RALPH HEYENEN,

Pine Rest Christian Hospital Chaplain.

I would like to talk with you a little while on the subject of "Nervous Mothers". I do this on the basis of a letter which I received from a husband. It is a rather well written letter. He writes as follows: "We have had a rather good marriage for four years. Both of us worked and saved our money, and now we have a nice home and a good part of the mortgage is paid. After four years we decided that we should have children. That was a mistake, I feel; in spite of the fact that people always say that children strengthen the marriage bond. Well, in our case this has brought our marriage close to the breaking point. My wife is a tense, nervous kind of person. She is always afraid when I drive the car, saying, 'Do you see that car?' or 'Look out, Bob', or 'You can never stop at the light if it should change.' When our first child came, she had a lot of aches and complaints during pregnancy, although she is as healthy as a fish. The delivery created quite a scene at the hospital, and then the baby had to be pampered. We had to keep the baby away from other children. We couldn't take her to the nursery at the church because she might pick up a few germs. We rarely had a baby sitter, because she would worry that something might happen to her darling little girl. And then we had a boy about sixteen months later. We really hadn't planned it that way but when she did become pregnant I felt that it might help my wife to keep from worrying so much. But, you guessed it, now she worries twice as much. And she won't let me even touch her for fear that we might have a third child. I get fed up on this whole business. There are so many trips to the pediatrician and there is nothing wrong. The children get a little scratch and she calls the doctor whether they need tetanus shots. They have a cold and she thinks immediately that they are going to have pneumonia. I usually get a call at my office during the day about something that worries her. I dread to come home, knowing that I will have to hear a long list of complaints and worries. I've reached the point where I feel the need of a tranquilizer or a good stiff drink before I come into the house. Our youngsters are healthy, but they also are afraid; when they fall, they cry until somebody picks them up. They are scared in the dark, and they are even afraid of me. I know that my wife is nervous and a worry wart, but what can you do that would not wreck our whole family. She takes all kinds of pills, but she refuses to go to a psychologist. She only talks to her mother and since she was an only child her mother set a good example of worrying for her. I was brought up differently and I had to stand up on my own two feet. She says she still loves me, but I'm afraid that the children have come between us to such a point that I have lost my patience."

Now it is true that there are such nervous wives. They are fearful; often they may have a sense of security during courtship and in marriage; they find some sense of security there. Particularly as in the case of this mother where she worked, this gave her a sense of a feeling of wellbeing. But when they have the added responsibility of children, you have a different story. They become insecure, they become tense and even neurotic; and then basically, of course, the people are immature; immature in their reactions. Often these people, too, are perfectionists, as this woman most likely is. Everything has to go just so, and somehow or other the children do not fit into the kind of schedule that we set up and they have a way of upsetting the neat little routines. And so a mother like this has, in a measure, lost self-control and she has allowed her concern and her worry about her children to take over. This is, of course, a most unhealthy reaction to the stresses of having children in a family. But when you move about constantly with fear, children are going to have exactly the same reaction. They are going to be brought up in an atmosphere of fear. And that's why these children too, seem to carry somewhat of the same spirit that she had and that her mother had.

But there is another question. How about the father and the husband? It seems to me that he also is playing into the same pattern. Instead of standing up and insisting that his wife get the needed help, he acts hopeless and helpless and he

Pastoral Counselling

fortifies himself with a stiff drink and shows his anger. Now, experience has shown that if the husband is a strong person, he will be able to get his wife to get some help, something professional and not help from the mother; and so I feel that the father here is also to blame; possibly he is not as considerate as he might be of his wife. Possibly he does not take his share of responsibility; at least he does not seem to want to take the share of the responsibility. But it brings out the fact that children in that kind of a setting and in that kind of a home, which is, of course, the most unhealthy situation for children, are often brought up in an atmosphere which is tense, which is charged with emotionality, which has in it a lot of neurotic feelings on the side of both the father and the mother. You can expect that you are going to bring up insecure children, children who don't learn to face up to life.

Now what do you do about a case like this? It seems to me that when a case in a family like this has gone this far, there is a need that both of them go together for professional help. It becomes very important because of the fact that it is not just the husband and the wife that are concerned nor a marriage that is at stake, but there are two healthy youngsters which are going to grow up in the same way as grandma and mother are, if something is not done to stop this line, this unhealthy line, that runs through the family. It often seems strange to me that people will go to the doctor for the slightest ailments. Doctors tell us that about sixty-six percent of the people that come to their offices are people who have emotional problems, which make their physical problems worse. But when you talk about going to visit a psychologist or seeing a psychiatrist or some professional person who deals with the problems of the emotions and the feelings, then people hedge back and they wonder whether they really ought to do this. Why, for example, does a man like this ask the question, "What should we do?" It is a very simple thing to say, "Go and see a professional person and find out what is going on," because here you have gone beyond the point where people can deal with the problem constructively together. In the meantime these two youngsters are getting caught between mother and dad and are going to suffer for it. It seems to me that it is so strange that many people are having these kind of problems in the home and they do so little about it.

Often, I think, you can find help by talking things like this over with your pastor. It can be very helpful to openly discuss these things with him, but I am sure that a wise pastor would feel that this is something that he cannot deal with and that you would need some kind of a psychologist or psychiatrist, or some therapist who can help out in this particular situation. The problem in a home like this is more than just that; it is the problems of relationships. It is one of these problem areas in love. When people who do love each other, there are often these obstacles that come in the way. Unfortunately often it is children that become an obstacle between the love of father and mother, and this becomes most unfortunate because of the fact that it tears the family apart and it leads the children to the point where they are the ones who are really suffering for it. We have got to learn to know that we have to give attention to our children, but we must not become so absorbed in the children that we forget about our mate. We need to be able to give of ourselves so that we are doing what we can for them, but at the same time let's quit worrying.

Too many mothers read all kinds of books and they don't soften the influence that they receive with just plain common sense. Common sense will tell us that you can be absorbed in the life of a child, but you cannot be so absorbed in the life of a child that you lose your self-identity or that you lose your relationship with your husband. So get help and solve a thing like this because this is the only way that you will find that there can be a sense of happiness and contentment; the kind of contentment that God has intended in a Christian family.

THOUGHT FOR TODAY: God knows the resources of the human soul better than we do ourselves; and God promises that He will so weigh the trials and temptations; that He will notch them with the strength so that we will be able to face them. We have to learn to live according to this promise.

Let's Play Chess

Editor: Charles Hess

THE MAY LADDER

Names	Problems & Points	Sub-total	Previous	TOTAL
	444 445 446 447	10 max.	total	
	3 2 3 2			
A. Renema, II				
Duncan, B.C.	3 2 — —	5	88	93 Winner!
T. Palmer, III				
Wayne, N.J.	3 0 — 2	5	81	86
S. J. Prinsenbergh, II				
Vancouver, B.C.	3 2 3 2	10	68	78
B. Kobes, II				
London, Ont.	3 2 3 2	10	55	65
A. Bruinsma, II				
Chatham, Ont.	0 2 2 2	6	57	63
G. C. Lok,				
Vancouver, B.C.	1 0 0 0	1	60	61
F. Reinink, II				
Walton, Ont.	3 2 3 2	10	45	55
P. J. Pols,				
Pickering, Ont.	0 2 0 2	4	39	43
W. H. VandenBorn,				
Edmonton, Alta.	0 2 3 2	7	31	38
A. Schuitema,				
Gorrie, Ont.	0 2 — 2	4	27	31
J. VanderWekken,				
Clive, Alta.	0 2 — 2	4	24	28
B. Dikland, I				
Brockville, Ont.	2 1 — —	3	20	23
H. R. Los, I				
Windsor, Ont.	3 2 — 1	6	17	23
G. VandenBerg, III				
N. Burnaby, B.C.	3 2 3 2	10	10	20
W. Triemstra Sr.,				
Ottawa, Ont.	0 1 3 1	5	13	18
H. Janssen,				
Ancaster, Ont.	0 2 — 1	3	5	8

REMARKS

Our congratulations go to Renema, the winner of the month, who reached the top for the third time. The editor of our paper will contact you, maybe not immediately, due to the holiday season. The score of 93 out of 160 is a reasonable pass. The 3-movers caused the trouble. Many solvers came up with the "alternate" solution of Nr. 444: 1. P-KB8/Q, which seemed to work on all sides. One contestant "showed" that both solutions worked. Fortunately one solver told me that 1. P-KB8/Q had almost fooled him. At the last moment he discovered that it did not work: 1. —, P-QB4!; 2. N-K2, thr. mate! But wait a moment: 2. —, P-KB7!! and there is no mate in three moves. These experiences keep our contest alive and very enjoyable. Thanks for so many fine reactions I received.

Beelden van en uit

NEDERLAND

NIET OF/OF MAAR EN/EN!

"De kwalificaties van opgewekt, ten komen en aan gegadigden werkkraakt, vriendelijk maar licht- schijnt het onder de jonge politici geraakt vind ik wel juist; behalve niet te ontbreken. dat laatste: ijdel." Dit zegt mevr. Biesheuvel-Meuring van haar man, de nieuwe minister-president.

Een andere uitdrukking van haar: "Over het algemeen vind ik dat de vrouw van een politicus op de achtergrond moet blijven."

Tennyson zei: "Woman is the lesser man." Misschien is dat waar in de politiek en voor het schaakbord, maar mevr. Biesheuvel heeft een nuchtere kijk op het leven en wil gezin en politiek gescheiden houden. Voorshands blijven ze in Aardenhout wonen en wordt het Catshuis centrum van politiek overleg en ontvangst.

De huidige minister-president heeft zijn voorganger nogal eens verweten, dat die gebrek aan visie had. De loonmaatregel, die tegen de zin van minister Roolvink werd doorgedreven en desondanks door hem verdedigd moest worden, wat hem in conflict bracht met de vakbeweging, was er een voorbeeld van.

Biesheuvel is bezig aan een herstel van de verhoudingen met het bedrijfsleven en de vakcentrales. Het Catshuis vervult al zijn functie. De gesprekken met de vertegenwoordigers van de vakcentrales, werkgeversorganisaties, middenstand- en boerenbonden, hebben waarschijnlijk ten gevolge dat de loonmaatregel (de art. 8 en 10) en de prijsreducties met terugwerkende kracht worden ingetrokken. De nieuwe minister van Sociale Zaken, zelf uit de vakbeweging voortgekomen, zal zeker naar een blijvend contact streven met de maatschappelijke organisaties. Voorts is een beperkte personeel-stop aangekondigd voor ambtenaren. Men krijgt de indruk, dat een zich sterker bewust kabinet aan het roer van Staat is gekomen dan in de afgelopen 4 jaar. Een beetje vreemd bij dit alles is, dat het Parlement tot 3 Augustus a.s. moet wachten voor de Regeringsverklaring in discussie komt.

Ik vermoed, dat de heer Den Uyl geen prettige vakantie heeft. Intussen zijn drie staatssecretarissen benoemd, n.l. de heren v.d. Stee (tot nu toe voorzitter van de Katholieke Volkspartij) en Scholten (C.H.-Kamerlid) aan Financiën, terwijl de heer Van Es (Marine) als enige van de drie onderministers aan Defensie blijft.

Den Haag gonst nogal van berichten inzake volgende benoemingen. Er zullen nog een tiental moe-

ten komen en aan gegadigden schijnt het onder de jonge politici niet te ontbreken.

Intussen is het Kabinet pas op weg.

Problemen zijn er genoeg.

De werkloosheid is vergeleken bij het vorige jaar gestegen. De inflatie is nog steeds een ernstige dreiging. Als de loonmaatregel wordt ingetrokken verwacht men, dat de vakbond leiders zullen trachten de looneisen te matigen, maar wat doen de onderbonden?

De S.E.R. kwam, niet geheel éénstemmig, tot een advies inzake overheidsuitgaven, lonen en prijzen.

Prof. Zijlstra gaf via de T.V. een van zijn bekende "colleges." Hij vreesde zelfs dat in het na-jaar verlaging van directe en indirecte belastingen, alsmede beperkingen van de uitgaven voor de collectieve uitgaven nodig zouden zijn. Het is niet of/of maar en/en!

Minister Biesheuvel was iets optimistischer.

Hij verwacht voor een beter klimaat tussen de sociale partners in het bedrijfsleven een gunstige werking.

Hoe dwaas sommige dingen liggen bewijst een overplanting van een deel van de Groninger kledingindustrie naar Polen. Onder de communistische dictatuur zijn de lonen zoveel lager dan in Nederland, zo dat men van daaruit naar Nederland kan exporteren. De tomaten uit de landen van achter het ijzeren gordijn ontworpen reeds onze markt.

Een andere zotte zaak is, dat in Amsterdam 131 nieuwbouwschil- ders een werkloosheidsuitkering ontvangen van f210 tot 240 per week netto. De heren willen geen werk in de onderhoudssector, omdat dit minder oplevert. And be-

Voor een geslaagde vakantie met de hollande gezelligheid.

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lieve it or not, de geldende regeling geeft hun het formele recht dit werk te weigeren. "Passend werk" is een formule.

Drs. Boersma streeft naar verhoging van de A.O.W. en weduwen- en wezenuitkering tot de hoogte van het minimum loon (f167,50 per week) en schijnt vooral ook een algemene volkspensionering te willen voorbereiden. Bezuinigingen zouden dan moeten gevonden worden op de kinderbijslagen, b.v., door afschaffing van de bijslag voor het eerste kind en bevestiging van de thans geldende bedragen.

Een van de moeilijkste vraagstukken raakt dan de buitenlandse arbeiders. Moeten die blijven, als de werkloosheid toeneemt? Vragen in overvloed!

Twee figuren van een wel zeer verschillend categorie werden door de dood weggenomen. Dr. J. C. A. Rullmann stierf plotseling op 73-jarige leeftijd, de heer A. W. Bieuwenga was nog slechts 68.

Rullmann, de bekende zendingsman, oud con-rector van Baarn, impulsief, voorstander van aansluiting bij de Wereldraad, beleidsvol, na de soevereiniteitsoverdracht, in de verhouding zendingskerk — nationale kerk in Indonesië, met een warm hart voor het uitdragen van het getuigenis van Jezus Christus, mocht al lang wegens zijn gezondheid niet meer werken, maar deed het toch.

Hij was het die in Argentinië de stoot gaf tot een afbakening van de zendingssterren met de Christian Reformed Church.

Bieuwenga, stug als de grond waarop hij boerde, kon al enige jaren niet meer werken. Hij was o.a. lid van de Tweede en Eerste Kamer, Gedeputeerde van Groningen en voorzitter van het Landbouwschap.

Na de bevrijding behandelde hij in de Tweede Kamer voor de A.R. fractie de emigratie. In die jaren hadden we veel contact met hem. Een Kamerlid mag rekenen op informatie van verschillende kant en daar maakte hij een vruchtbaar gebruik van.

In verschillende periodieken is de geboortedag van Dr. O. Noordmans herdacht. Of beter gezegd zijn betekenis. Hij werd geboren in het Friese Oostereind, bleef predikant in twee Friese dorpen en in het Gelderse Laren wat hem gelegenheid bood tal van werken en vooral ook artikelen te schrijven. Hij wordt een der grote leiders van de Hervormde Kerk genoemd.

de ziel van kerkopbouw en de theoloog van de nieuwe "kerkorde." In 1925 verleende de Universiteit van Groningen hem een ere-doctoraat.

Een professoraat werd hem echter niet gegeven. Toen destijds de nu 96-jarige Ds. W. A. Hoek hem daarover schreef antwoordde Noordmans, dat hij ook wel van de grond af praten kon.

Dr. G. Puchinger schrijft in het Gereformeerd Weekblad een dloge over deze Kohlbruggiaan, waarin hij gewaagd van een flonkerend

taalspel en het openen van nieuwe dimensies en ruimere perspectieven in de Schrift en in de geschiedenis des geestes bij Noordmans.

Toch stelt Puchinger de vraag: "Maar is Noordmans ooit doorgedrongen tot de echte lectuur van predikanten en gemeentelieden der Gereformeerde Kerken en andere kerken van gereformeerde denominatie dan de Hervormde?" Zelfs in Berkhof's "Geschiedenis der Kerk" (Callenbach, 1942) komt zijn naam niet voor!

Cn.

Het Christelijke Leven

⑨

Hoe overwinnen wij de aanklager ?

(Vervolg)

Dus ook in de strijd tegen Satan moeten wij beseffen dat het kostbare Bloed beslist genoeg is. "Maar Christus, opgetreden als Hogepriester, is met Zijn eigen Bloed eens voor altijd binnengegaan in het heiligdom, waardoor Hij een eeuwige verlossing verwierf." Hebr. 9:11, 12. Eenmaal was Hij de Verlosser. Bijna tweeduizend jaar is Hij reeds Hogepriester en Voor- spraak. Hij is voor Gods aange- zicht en Hij is de verzoening voor onze zonden. 1 Joh. 2:1, 2 — En Hebr. 9:14: "Hoeveel te meer zal het Bloed van Christus ons be- wustzijn reinigen" legt de nadruk op de genoegzaamheid van Zijn dienst als Hogepriester. Die dienst is genoeg voor God.

Wat moet onze houding dan zijn tegenover Satan? Dit is belang- rijk, want hij beschuldigt ons niet alleen voor God, maar ook in ons eigen geweten. "Je hebt gezondigd en je zult blijven zondigen. Je bent zwak en God wil niets meer met je te maken hebben." Zo redeneert hij. Dan zijn we geneigd naar binnen te kijken en, in zelfverdediging, in ons gevoel of in ons gedrag te zoeken naar een bewijs dat Satan liegt. Nu eens hellen wij ertoe over onze machteloosheid maar te erkennen; dan weer slaan we om naar het andere uiterste, om ten- slotte te eindigen in wanhopige neerslachtigheid. Deze wijze van beschuldiging is één van Satans sterkste en meest doeltreffende wapens. Hij wijst ons op onze zon- den en beschuldigt ons op grond daarvan voor God. Als wij het oor- lenen aan zijn beschuldigingen del- ven wij het onderspit onherroe- pelijk.

Waarom lenen wij zo licht het oor aan zijn beschuldigingen?

Omdat wij nog altijd in stilte hopen op enige eigen gerechtigheid!

Die hoop is ijdel. Het is Satan gelukt ons in dit opzicht om de tuin te leiden. Zo slaagt hij erin ons buiten gevecht te stellen. Maar als wij geleerd hebben niet op vlees te vertrouwen, dan bevreedt het ons niet als wij zondigen. Ons vlees zondigt immers van nature! Begrijpt u wat ik daarmee bedoel? Zolang wij onze ware aard niet hebben leren kennen hebben wij nog verwachting van onszelf. Dan zien wij niet in hoe machteloos wij zijn, met het resultaat dat Satan, als hij ons komt beschuldigen, daar- in volkomen slaagt.

Nu weet God wel raad met onze zonden, maar met iemand die zich zo laat beschuldigen weet hij geen raad. Zo iemand vertrouwt niet op het Bloed. Het Bloed spreekt hem vrij, maar hij luistert niet! Hij luistert naar Satan! Christus is onze Voorspraak, maar wij, de be- klaagden, kiezen de kant van de aanklager! Wij hebben niet begre-

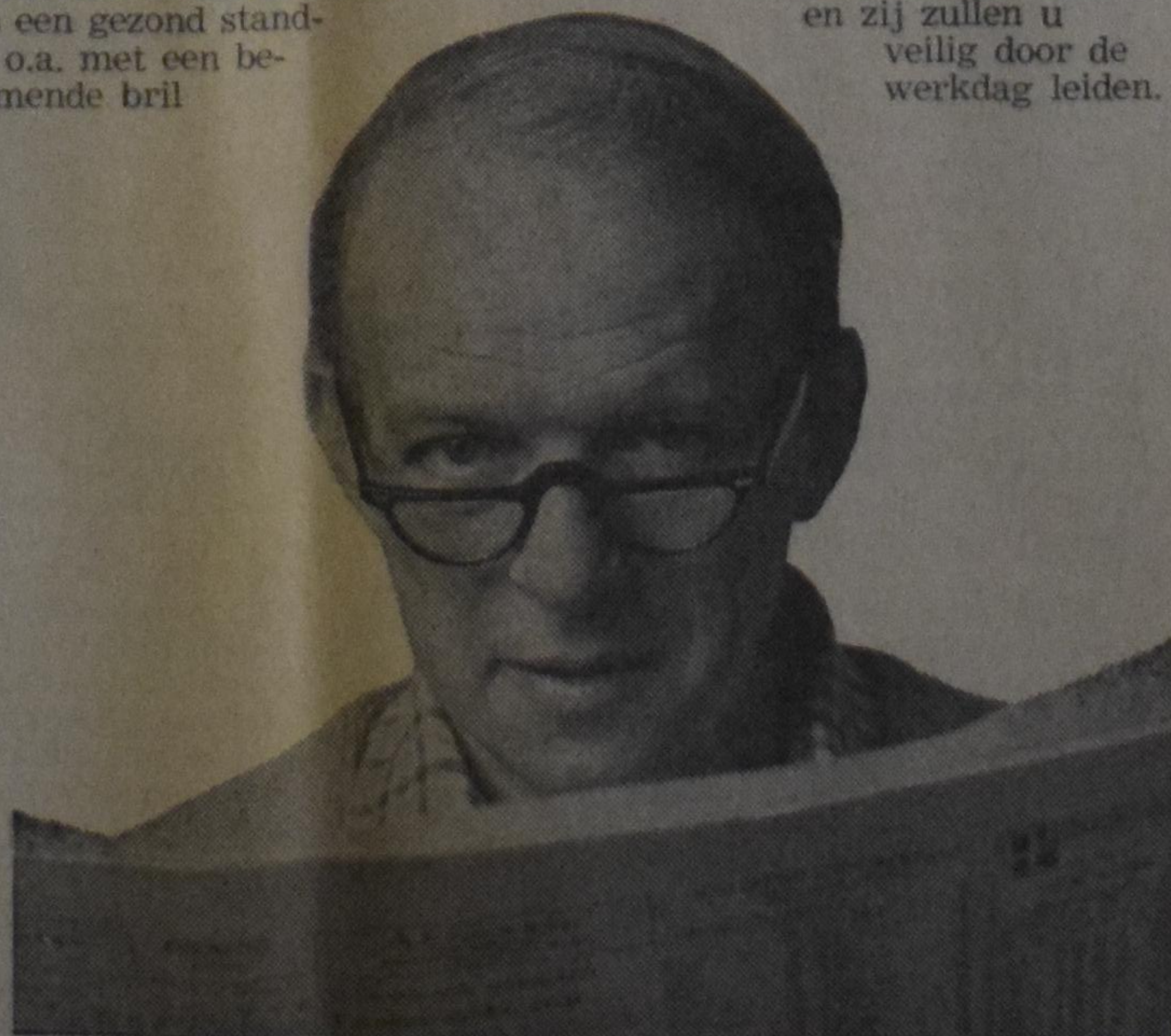
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Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen. Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Uw ogen - uw belangrijkste middel tot zelfbescherming

Het beste middel dat u ooit kunt bezitten voor zelfbescherming zijn uw ogen. Alleen al dat u weet wat er om u heen gebeurt is een grote hulp om ongelukken tijdens uw werk te voorkomen. Het is dus een gezond standpunt, o.a. met een beschermende bril

uw ogen te behoeden tijdens het uitvoeren van uw werkzaamheden alsmede regelmatige controle in geval uw gezichtsvermogen niet normaal is. Besteed zorg aan uw ogen, en zij zullen u veilig door de werkdag leiden.



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pen dat wij de dood verdienen. Wij zullen later zien dat wij toch nog- gens anders voor deugen dan voor de kruisdood. God is de enige die de aanklager het zwijgen kan op- leggen, en Hij heeft dat reeds ge- daan met het Bloed van Christus.

Onze redding bestaat daarin dat wij zien op de Here Jezus, want het Bloed van het Lam heeft ons zonden-probleem en alles wat daar- mee samenhangt opgelost. Op dat fundament staan we door Gods ge- nade, en wij moeten nooit proberen Satan de mond te snoeren door hem ons goede gedrag voor te houden, maar altijd het Bloed. Ja, we zijn zondig, maar "Halleluja! het Bloed reinigt ons van elke zonde." God ziet op het Bloed waarmee Zijn Zoon de schuld heeft betaald, en Satan heeft geen grond meer voor zijn aanklacht. Alleen dan wan- neer wij geloven in het Bloed van Jezus Christus, en weigeren dat fundament te verlaten, zal de aan- klager het opgeven en op de vlucht gaan. Rom. 8:33, 34. Zo zal het tot het einde toe blijven. Openb. 12:11.

Wat een bevrijding zou het ge- ven wanneer wij beter begrepen welke onschatbare waarde het Bloed van Zijn geliefde Zoon heeft voor God!

(See page 8 for English translation)



ONTARIO
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NIET
AANGEVRAAGDE
KREDIETKAARTEN
EN GOEDEREN

Door het Gouvernement van de Provincie Ontario is een wijziging in de wet voor bescherming van de Consument ingediend, betreffen- de ongevraagde kredietkaarten en goederen en door de wetgevende macht aangenomen.

De nieuwe wet betekent dat niet aangevraagde goederen als ge- schenken kunnen worden beschouwd en dat de ontvangst van een niet aangevraagde kredietkaart geen verplichting aan de ontvanger in- houdt tenzij de kredietovereen- komst schriftelijk is aanvaard of de kaart wordt gebruikt.

Niet bestelde goederen werden om- schreven als "persoonlijk eigendom, geleverd aan een persoon die daar niet om verzocht heeft! Dit houdt niet in dat persoonlijk eigendom waarvan de belanghebbende weet of hoort te weten dat het voor een ander bestemd is. En traagheid of het laten verstrijken van tijd hoeft niet te betekenen dat er van een bestelling sprake is.

Geen aanmaning voor betaling kan worden ondernomen tegen hen die onbestelde goederen ontvangen, on- danks hun gebruik, misbruik, ver- lies, beschadiging of diefstal. En, tenzij de ontvanger schriftelijk de kredietovereenkomst accepteert, welke door de niet aangevraagde kredietkaart wordt verstrekt, of de kaart gebruikt heeft hij geen wet- telijke verplichting met betrekking tot het gebruik of het zich ontdoen ervan.

Deze wet is ontworpen om de be- volking van Ontario van een grote bron van zorgen en ongemak te verlichten. De regering voelde dat vooral de onwetenden het slach- offer worden van deze praktijken. De afzenders zijn vaak firma's welke de verkoop van boeken en encyclopedies bevorderen met het doel de ontvanger te laten betalen ingeval het artikel niet wordt te- ruggestuurd.

Deze wetgeving is niet ontworpen om niet aangevraagde kredietkaar- ten te verbieden. Het wordt echter verwacht, dat het voor de hand liggende risico voor elke firma die ze zonder meer en onbesteld ver- zendt, spoedig een einde aan deze praktijk zal maken.

THE HON. WILLIAM G. DAVIS
Prime Minister of Ontario

"WORLD CONTACT CANADA" en CALVINIST-CONTACT

Zoals te verwachten hebben verscheiden lezers gereageerd op de twee circulaire's, die onze abonnees kortgeleden thuisbezorgd kregen en waarin werd medegedeeld, dat een samenwerking was tot stand gebracht tussen "World Contact Canada" en ons blad.

Enige toelichting is wenselijk. Er bestaan reeds verschillende organisaties die charter-vluchten organiseren en de vraag kan worden gesteld of er behoefte is aan een nieuwe organisatie op dit continent. Het was echter opgevallen, dat de meeste vluchten van die andere organisaties op zondag plaats vinden. Voor ons was het aantrekkelijk, dat World Contact Canada NIET OP ZONDAG Vliegt. Bovendien werken al die andere organisaties plaatselijk of regionaal, terwijl door onze samenwerking al onze abonnees, ongeacht waar zij wonen, aan de vluchten van World Contact kunnen deelnemen. De regeling is echter alleen voor abonnees, niet voor medelezers.

Behalve de vluchten naar Europa gingen onze gedachten tevens uit naar andere mogelijkheden. Om een paar te noemen: de Wycliffe Bible Translators voeren een gigantisch werk uit in de vertaling van de bijbel in talloze talen van volken en stammen. Men komt moeilijk onder de indruk van dit enorme werk, tenzij men persoonlijk in staat is de bijbelvertalers onder primitieve omstandigheden aan het werk te zien. Dit kan alleen als men het gaat zien en er bestaan plannen voor reizen naar die vertalers.

Hetzelfde geldt voor een organisatie als de World Home Bible League, die over de gehele wereld haar steunpunten heeft. Een bezoek aan de werkerterreinen van de World Home Bible League is buitengewoon interessant.

Reizen naar zendingsvelden, zoals Alaska of Nigeria of in andere landen kunnen overwogen worden.

Maar er zijn meer mogelijkheden. Wellicht zijn er verscheidene abonnees in de West die het Oosten van ons land zouden willen zien, of mensen in het Oosten die een goed geleide toer door het Westen zouden willen maken. Amerikanen zouden de schoonheid van Canada wel eens willen zien en Canadezen zouden wel eens rondgeleid willen worden in plaatsen zoals de Grand Canyon of in Pennsylvania of in Mexico.

Dit zijn plannen, die alle nog nader bestudeerd en uitgewerkt dienen te worden, maar de eerste stap om dit mogelijk te maken was om onze abonnees gezamenlijk als lid van World Contact Canada in te schrijven. World Contact Canada zal namelijk met de uitvoering van die plannen worden belast. Verder gaat onze samenwerking niet en bovendien is World Contact alleen aansprakelijk voor haar activiteiten.

Calvinist-Contact heeft de samenwerking met World Contact Canada tot stand gebracht onder andere omdat World Contact Canada niet op zondag vliegt en om het voordelig reizen in groepsverband naar andere landen dan alleen Holland mogelijk te maken. Wij hopen, dat onze actie in ruime mate bijdraagt aan een toename van ons aantal abonnees. Want alleen een abonnee (en dus geen medelezer) kan van deze regeling profijt trekken.

Wij hebben op een grote toename van nieuwe abonnees gerekend. Daarom hebben wij tevens een nieuwe boekenlijst samengesteld (zie pagina 12), waaruit U een keus kunt doen wanneer U ons een nieuwe abonnee opgeeft en wanneer voor dit nieuwe abonnement is betaald.

'VOL ZOETEN WIJNS'

Er was weinig voorspoed in de eerste jaren. Het werk was schaars en velen hadden geldelijke moeilijkheden. Het kleine groepje mensen, bekend als de 'Christian Reformed Church of Chatham (Ont.)', had ook met zorgen te kampen. Sommigen keerden naar het oude vaderland terug en anderen verhuisden naar de United States.

Op zekere Zondag in de herfst van 1926 werd de eredienst geleid door Ds. J. R. Brink van Grand Rapids, die o.a. aankondigde dat de Kerkeraad zou vergaderen op Maandagavond, ten huize van broeder Johannes I. Deze broeder woonde in een dubbele woning, de andere helft gaf onderdak aan een Canadese familie.

Nu was het dat sedert tal van jaren het geheelonthoudend en drankbestrijdend element van Ontario's inwoners succes had om de verkoop van sterke drank te beperken. Men had een vergunning nodig, welke jaarlijks moest worden vernieuwd voor \$2.—. Men moest een biljet tekenen, zodat de autoriteiten konden nagaan hoeveel iemand kocht van de Liquor Store. Voor velen betekende dit, dat de zorgen van het leven niet door het drinken van bedwelmende dranken een tijdelijke vergetelheid konden ondergaan, tenzij men het adres wist van een 'Bootlegger', iemand die illegaal er een klein kroegje in zijn huiskamer op na-hield. Het huis van zulk een persoon werd een 'Blind Pig' genoemd. Als iemand in zulk een plaats door de politie werd betrapt, dan was

veel van iemands goede naam verdwenen benevens een ernstige verlichting van de geldbeurs.

Zo kwamen dan de kerkeraadsleden op deze Maandagavond bijeen, ten huize van Br. Johannes. De Canadese buurman maakte de opmerking tot zijn wederhelft "I bet these fellows are going to have a party." Daar hij een man was van uiterst wantrouwig karakter, voegde hij er aan toe, "I bet, they're going to drink beer tonight."

Ds. Brink nam de leiding en de kleine groep mannen overziende, gaf hij een Psalm op om te zingen.

Ps. 81, zei hij, wie zal inzetten?

Er was even een stilte, daar niemand van de aanwezigen muzikale neigingen bezat. Eindelijk begon iemand schuchter te zingen, vanzelfsprekend, veel te hoog, als zo vaak het geval is onder zulke hachelijke omstandigheden. Het resultaat was dan ook niet prijzenswaardig en Ds. Brink zei, dat moesten wij nog eens overdoen. Vers twee en iets lager inzetten, hetgeen werd verricht door br. Johannes, wiens stem behoorde tot degenen die in diepe afgronden leven.

"Het wordt er niet beter op," zei iemand.

Plotseling werd de deur met geweld geopend en twee politiemannen vlogen de kamer binnen. Met ijver, een betere zaak waardig, haalden ze alles overhoop.

"Where's the beer?", eisten zij, luid en met dreigende houding.

Met verbazing zag de Kerkeraad

stilzwijgend toe, totdat Ds. Brink takes'. Een gezegde voor groot zijn spraak terug kreeg en de politie inlichtte wat en waarom deze vergadering werd gehouden.

Iets beschaamd vertrokken de ongenode gasten en langzamerhand kwamen de gemoederen weer tot rust.

De buurman — die de politie had opgebeld — gevoelde dat hij zijn terugkeren om het Woord te bepleiten had gedaan. Misschien, in diene aan een schare van ruim vijfhonderd.

Ray Koning.

Alberta's "Human Rights Act" uitgebreid.

Met ingang van 1 Juli werden wijzigingen in The Human Rights Act van kracht, die morenteel discriminatie verbiedt in werkgelegenheid, openbare herberging, openbare diensten en toewijziging van apartments op grond van ras, huidskleur, godsdienstige overtuiging, afstamming of plaats van geboorte, met het doel verdere discriminatie tegen te gaan in openbare herberging, openbare diensten en toewijziging van apartments, op grond van sex, echtelijk leven en leeftijd (onder leeftijd te verstaan 40 tot 65 jaar).

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IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE
(Auteursrecht voorbehouden)

(3)

Maar als hij terug in den uze komt, glimmen zijn wangen als sterappels, en zijn donker kuifje staat als een borsteltje overeind. Nu krijgt hij zijn rokjes aan, en ofschoon die eveneens een vertrouwd deel van hem zijn, brengt hij het onderwerp van een broek weer naar voren. Poete belooft dat hij misschien van de weke een broek aan krijgt.

A-je'r temissen nie in . . . ?

Pist, vult Fransje zonder aarzelen aan.

Allee guust, jeneigen klaer gaen maeken voe de kerke. 't Is ôge tied, waarschuwt Moeder. Ze doet de deurtjes van het kabinet open en krijgt het centendoosje. Ze telt zes hoopjes uit — drie van drie en drie van twee centen. Vader stopt ze wat in zijn hand, maar geen der guust kan zien hoeveel.

Moeder, mag ik thuisbluven? vraagt Wantje, met een blik op de suikerbeestjes. Slim voegt ze er aan toe: Dan kan 'k je 'n bitje elpen, aars ei-je 't zô druk allenig.

Moeder glimlacht. Ze heeft Wantje door. Maar toch zegt ze: Ja, veruit dan mae.

Het zijn echter niet de suikerbeestjes die de doorslag geven, maar Wantje's schoenen. Die moeten hoognodig verzoold worden en dat heeft nog steeds niet kunnen lijden. Moeder houdt haar hart toch al vast bij de gedachte aan de schoenmakersrekening die binnenkort gepresenteerd zal worden.

Maria komt van de zolder waar ze de bedden afgehaald heeft, en gaat zich kleden voor de kerk. Daar moet Fransje naar kijken, want dan gaat die Maria zo mooi worden. Ze zet haar gouden stukken op en haar grote zondagse muts. Ook doet ze haar zondagse kralen om met het gouden slot. De rode ketting ligt al gereed op de tafel. Fransje wil er even mee spelen en de ketting als een egge over het tafeltje slepen. Die rode balletjes voelen zo lekker koud en glad aan. Maar Vader zegt: Ofbluven! en ook zonder Ba's hoed trekt de slak zijn horentjes al in.

Poete moet Maria helpen bij het vastspelden van de grote muts. Zij houdt een hoop spelden tussen haar lippen en met beide handen zet ze de muts recht. Ze moet op haar tenen staan om er bij te kunnen want Maria steekt een hoofd boven haar uit. Ze zegt: Bok toch es een bitje! maar daar kun je haast niets van verstaan vanwege de spelden in haar mond. Nu gaat ze de muts vaststeken op de ondermuts. Fransje kijkt met grote belangstelling toe hoe ze al die spelden achter elkaar pardoos in Maria's hoofd steekt. Maar het schijnt haar geen zeer te doen, want ze blijft gewoon door praten. Onwillekeurig houdt Fransje zijn handen op dezelfde plekken van zijn eigen hoofd.

't Is zachjesan tied om wig te gaen, waarschuwt Vader.

Wantje zet gediensig vier stoelen op een rij, midden in den uze. Allen gaan er geknield omheen zitten, met de handen gevouwen op de leuningen of zittingen. Fransje zit tussen zijn ouders in. Ba gaat weer bidden. Ook daar is Fransje aan gewend 's zondags. Alleen hoeft hij nu na het amen geen Ière zegen te zeggen, want ze gaan niet eten.

Allen zijn vertrokken en Fransje speelt weer met zijn kippengezin. Wantje is de vloer aan het vegen, maar telkens duikt haar hoofd even boven de tafelfrand om polshoogte te nemen van de stand van zaken in de hoenderstapel. Poete loopt voor het mid-dageten te zorgen. Als ze na een poosje bij de tafel komt zitten, vraagt Fransje:

Poete, oeniër kom Ba wee thuis?

Vanmirrig.

Gaet 'n dan vanmirrig wee stuten werken?

Niè, vandaage werken de mensen nie. 't Is zondag vandaage.

Waerom werken de mensen gin stuten op zondag?

Dat wilt den Ière nie aen.

Waerom wilt 'N dat nie aen? Hij kijkt zijn moeder aandachtig aan. De suikerbeestjes worden er een ogenblik voor met rust gelaten.

Dan ist den Ière kwaed a de mensen op zondag werken. A-je op zondag werkt, mag je laeter niet bie Z'n in den emel kommen.

Waer ist 'n emel?

O, varevarre wig. Ièl ôge in de lucht. Den emel is net 'n ièl groot uus. Dae weunt den Ière. En dae weunen ok 'n ièlen ôop engels. En ale brave mensen en guust die a vee van Z'n ieuwen en esturven bin. En ale brave mensen en brave guust die a vee van Z'n ouwen meugen laeter ok bie Z'n kommen weunen as ze gaen sturven. En a jie braaf bint en vee van Z'n ouwt, dan mag jie laeter ok bie Z'n gaen weunen. Mae stoute mensen en stoute guust die a nie vee van den Ière ouwen meugen nie bie Z'n kommen weunen. Dae ist 'n Ière kwaed op.

Fransje denkt een tijdje na en vraagt dan: Oe mô-je dae kommen, in 'n emel? Ist er dan een trap nae de lucht?

Nie, daer is gin trap. Ièst mô-je sturven en begraeven worren in 't kerkepitje. En dan kommen d'engels en die nemen je mee nae den emel. Dan zeit 'n Ière: Bi-je dae? Komt er maer in! Ik bin bleeë da-je der bint. En dan mag je aaltied bie Z'n bluve. En dan kû-je noait mae ziek worren, en ok noait mae sturven. 't Is dae zô moai in dat uus bie den Ière! Vee vee moaier as bie de koneginne. En dan krieg je moaie witte klieren an. En aal de engels ziengen zô moai. Dae mag ja dan aaltied nae luusteren, en je mag ok meezien.

Fransje zit doodstil achter de tafel. Hij vindt zich plotseling verplaatst in een vreemd gebied en hij kijkt er onwennig in rond. Hij gevoelt zich klein en hulpeloos, en inwendig strekt hij zijn handen uit naar een houvast. In zijn verbeelding ziet hij de engelen naar beneden komen en het kerkepitje weer open-spitten om je mee naar boven te nemen. Maar hoe komen ze weer in de hemel terug als er geen ladder is? En hoe zijn ze zo precies bij het kerkepitje neergesprongen? Daarom vraagt hij als vervolg op zijn eigen gedachten:

Spriengen die engels dan noait es in de ziè, en verdrieken ze dan nie? Of op een uus? En oe gaen ze dan wee vrom at er ein trap is?

Moeder legt hem uit dat engelen vliegen kunnen en vleugels hebben, net als grote vogels. En dat ze precies weten waar ze zijn moeten.

Weer is hij een poosje stil. Achtelooos speelt zijn ene hand met de beduimelde haan. Dan vraagt hij: En wae motten de stoute mensen en stoute guust dan bluve? Bluve die in 't kerkepitje?

Niè. Die gaen nae d'elle. Dat is een groate doenkere pit, vol vier. Dae worren ze dan in'egoald, en dae kunnen ze noait mi uut-kommen.

Is dat ok ôge in de lucht?

Wât?

E, d'elle!

Nià. D'elle is . . . varevarre wig . . .

Moeder zucht. Ze is er moe van en heime-lijk hoopt ze dat hij nu verder niets meer vragen zal. Ze voelt met beklemming hoe moeilijk, je welhaast onmogelijk het is dit jonge kind duidelijk te maken waartoe hij geboren is, en wat de zin van het leven is.

Maar Fransje kan zich niet losmaken uit deze wereld van nieuwe voorstellingen die hem zo plotseling in beslag genomen heeft. Na een lange stilte stelt hij echter nog slechts een vraag: Poete, a jie nae den emel gaat, neem je mien dan ook mee op jen ernnen? En zû-je me dan goed vastouwen, da'k nie valle?

Moeder kijkt hem verbaasd aan. Ze zou onmogelijk kunnen zeggen wat er in haar omgaat. Ze ziet die grote blauwe ogen haar bijna doorborend aankijken. Ze ziet die handjes onwetend aan een der suikerbeesjes plukken. Plotseling wellen er tranen in haar ogen — eerst rolt er een uit haar ene oog en dadelijk daarna een uit het andere. Ze loopt op hem toe en tilt hem vanachter de tafel. Ze drukt hem tegen haar borst en kust hem op beide wangen. Fransje voelt haar tranen nat en warm langs zijn gezicht kriebelen. Stil en bevreemd kijkt hij zijn moeder aan.

Hier zijn twee werelden. De ene dankt zijn oorsprong aan de andere, en toch ligt er zo'n grote ruimte tussen. Is er nog kontakt mogelijk? Nooit zullen ze meer zo een zijn als toen ze hem nog onder haar hart droeg. Die eenheid heeft zich bij zijn geboorte gesplitst. Beide werelden, misschien na vele, vele jaren en vele, vele wentelingen, eenzelfde As zullen hebben?

Jezus! zegt een stille stem in haar binnenste, en ze verbaast zich hoe die gedachte zo plotseling in haar opkomt, alsof een stem dat woord hoorbaar gezegd had. Het is het enige woord dat haar ongeformuleerde gedachten bewust gevormd hebben. Zal ze eenmaal met opgericht hoofd voor Hem mogen staan en zeggen: Zie, Here, ik en de kinderen die Gij mij gegeven hebt? Ze heeft er zeven. En dieper dan ooit te voren beseft ze de grote verantwoordelijkheid van haar moederschap.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

CALVINIST-CONTACT — JULY 29/AUG. 5, 1971

RUIMTEVAART

De mysterieuze dood van de drie Russische astronauten heeft opnieuw de aandacht gevestigd op de ruimtevaart. Hier hebben wij een probleem, dat niet zo eenvoudig kan worden opgelost. Er zijn er die zeggen, dat de dood van die drie mannen veroorzaakt werd doordat zij geen "space suits" aan hadden. Hadden zij dit wel gehad, dan hadden zij het overleefd. Anderen daarentegen beweren, dat het dodelijk is dat God de mensen een halt heeft toegeroepen die te diep willen indringen in de geheimen van het heelal. Maar hoe het ook is, wij zijn opgeschrikt. Alles was tot nu toe goed gegaan en wij dachten dat wij het probleem van de ruimtevaart onder de knie hadden. Tot plotseling drie mannen dood uit hun capsule gehaald worden.

Dat God de mens een halt toeroept is stellig niet de mening van Dr. Wernher von Braun, zelf een Christen en voorheen hoofd van de National Aeronautics and Space Administration's George C. Marshall Space Flight Center in Huntsville, Alabama. Dr. von Braun zegt dat God de mens geschapen heeft met curiositeit. God verwacht van de mens, dat hij die zal gebruiken. Nu hebben wij de gereedschappen om het heelal te onderzoeken en Dr. von Braun meent, dat indien het niet God's bedoeling was geweest, dat de mens de hemellichamen zou opsporen en onderzoeken, Hij de mens stellig niet de gereedschappen ervoor had verstrekt.*)

Er staat inderdaad nog heel wat op het programma. Er zijn plannen om langdurige vluchten in het heelal te maken, waarbij men langs Jupiter, Saturnus, Uranus en Neptunus hoopt te vliegen. Indien dit gebeurt, wat zal men vinden? Zal men ook leven in de een of andere vorm vinden? Er zijn er die dit dadelijk afwijzen, maar er is niemand die dit met zekerheid kan zeggen. En indien men leven in een of andere vorm vindt, zal dit invloed hebben op ons Christelijk geloof?

Dit zijn geen vragen meer die alleen in het brein van een "science-fiction writer" leven, maar door de ontdekking van de laatste jaren zijn zij veel dichterbij de werkelijkheid gekomen.

Het is heel goed mogelijk, dat in de komende jaren wij onze gedachten over God zullen moeten wijzigen, in die zin, dat wij ons God tot nu toe veel te klein, veel te menselijk hebben voorgesteld. De vraag kan worden gesteld of wij in de bijbel zelf niet over dingen heen gelezen hebben, die een diepe indruk op ons hadden moeten maken omtrent God. Om een voorbeeld te noemen: In Jesaja (45:11, 12) lezen we: "Zo zegt de HERE, de Heilige Israels, en zijn Formeerder: Vraagt Mij naar de toekomstige dingen, vertrouwt Mij mijn zonen en het werk mijner handen toe. Ik ben het, die de aarde gemaakt en de mens daarop geschapen heb; mijn handen hebben de hemelen uitgespannen en aan al hun heil heb Ik mijn bevelen gegeven." Wat betekent zo'n tekst en klopt die wel op onze voorstelling van God? Lopen wij niet het gevaar veel te klein van God te denken? Willen wij Hem niet teveel inpassen in onze theologische systemen en in ons toekomstverlangen?

God is oneindig veel groter dan wij het in menselijke woorden uitdrukken kunnen en de toekomstige ruimtevaarten zullen ons daar meer van overtuigen. En wat dat mogelijke leven op andere planeten betreft, dat hoeft ons in het geheel niet te schokken of te verontrusten. De bijbel vertelt ons, dat op deze planeet, op deze aarde het kruis is geplant en dat de aanbiddelijke God, de onbegrensde Schepper van alles wat er is, door dat kruis Vader wil zijn. Vader van een ieder die gelooft.

Wij leven in een spannende tijd. Spannend omdat wij dank zij de ruimtevaart meer en meer te weten zullen komen over het heelal. Maar meer spannend omdat wij iets meer te weten zullen komen over Wie de Vader van onze Heiland eigenlijk wel is voor ons en voor de wereld. En wat dit betreft kunnen onze verwachtingen niet te groot zijn. D.F.

*) Vgl. "Facing the issues" by William J. Krutza & Philip P. Di Cicco, Baker Book House, Grand Rapids, Mich., p. 22.



RAPPORT UIT OTTAWA

Canada's Economy

door Norman Campbell
Parliamentary Press Gallery

(Canadian Scene) — Een Senaatscommissie is aan het proberen de redenen te vinden voor een nieuw verschijnsel in de economische wereld — groeiende inflatie en grote werkloosheid. De commissie laat geen mogelijkheid onbenut om een antwoord op deze vraag te vinden. Voorzitter van de commissie is Hon. Douglas C. Everett.

Men heeft economen uit Canada, Engeland, Duitsland en Japan geraadpleegd en er staan nog meer discussies op het programma. Aan het begin van deze studie heeft de voorzitter echter gezegd dat men niet van plan is om te proberen uit te zoeken wie de schuld draagt van de gebeurtenissen uit het verleden.

De doelstellingen van de commissie zijn als volgt: 1) Het zoeken naar nieuwe wegen om tot grotere werkverschaffing te ko-

men zonder daarmee tegelijkertijd inflatie te veroorzaken. 2) Deze nieuwe wegen te laten beoordelen door hen die belast zijn met het economisch beleid. 3) Het publiek beter op de hoogte te brengen van de moeilijke problemen die er bestaan en de keuzen die gemaakt kunnen worden in het economisch beleid. 4) Het schrijven van een rapport dat een duidelijke invloed heeft op de richting waarin de Canadese economie zich beweegt.

Sir Roy Harrod, de bekende Britse econoom, heeft de commissie van belangrijk materiaal voorzien. Hij was de eerste econoom die men heeft geraadpleegd, en naar zijn mening heeft de huidige situatie niets te maken met economie. Het is een sociologische zaak, zo zei hij. Zowel werkgevers als werknemers bevinden zich in een nieuwe, activistische gemoedstoestand. Clienten staan niet op hun stuk zoals zij dat voorheen deden

OUD EN NIEUW

Wij roepen: "Laksheid kunnen wij niet dulden; dat maakt de kracht van Gods Gemeente stuk". Vraagt men ons zelf, dan geven wij een gulden. Wij hebben 't zelf toch immers veel te druk.

En plichtsgetrouw gaan wij naar onze kerken en zingen: Geest, zend Uwe troost ons neer! om dan bij 't koffiedrinken op te merken: "t Was weer niet veel bijzonders deze keer".

Maar mensen in een verre rimboe knielen bij 't luisteren naar de boodschap van Gená. De Geest verjaagt het donker uit hun zielen en bij hun doop zeggen ze schuchter: "Ja".

Maar daarna kunnen ze niet langer zwijgen. Ze trekken rond, getuigend van hun Heer. Gods Geest gaat waaien en zelfs dorre twijgen gaan bloeien en hun groeikracht kent geen keer.

O Heil'ge Geest wil toch ons hart doorwaaien het is zo koud en leeg en desolaat. En leer ons weer Uw boodschap uit te zaaien, opdat Uw kerk door ons weer groeien gaat. Sybren Pleijsant

Uit: "Waarheid en Eenheid".

en accepteren hogere prijzen zonder enig protest.

Sir Roy gelooft dat wij in de huidige omstandigheden een inkomsten politiek nodig hebben. Op de een of andere manier moeten wij voorkomen dat lonen en prijzen zo snel blijven stijgen. Als men via geldelijke- en belastingmethoden geen kans heeft gezien het hoofd te bieden aan inflatie "op welke andere manier kan men dan het probleem oplossen behalve door een directe invloed uit te oefenen op lonen en prijzen", zo vroeg hij. Als de vakverenigingen niet vrijwillig hun medewerking verlenen, dan moet je wetten maken die het mogelijk maken het stijgen van lonen en prijzen te matigen," zo voegde hij daar aan toe. Maar, zei Sir Roy, met het beperken van loon- en prijsverhogingen ben je niet klaar. Er moet ook op gelet worden dat de dividend verhogingen niet in grotere mate stijgen dan de lonen — en dit kan wellicht worden gedaan door middel van een extra belasting.

Deze adviseur stelde voor ons allereerst ten doel te stellen te voorkomen dat we dezelfde fouten maken als Amerika heeft gemaakt en maatregelen te treffen om die Amerikaanse fouten op te heffen waar zijn invloed hebben op de Canadese economie. Als het er op lijkt dat wij een ongezonde hausse situatie uit Amerika gaan invoeren, dan moeten wij onmiddellijk een politiek van deflatie toepassen, en vice versa.

Senator Grattan O'Leary uit Ottawa drong er bij de commissie op aan zich allereerst te bepalen tot de beantwoording van de vraag of het verstandig is een algemene Canadese economische politiek na te streven, gezien de grote regionale verschillen die er in ons land zijn. Sir Roy gaf toe dat dit een belangrijke vraag was, maar hij meende tevens dat een centrale bank onmogelijk verschillende fiscale en geldelijke politieke kan navorolgen. Hij zei dat hij maatregelen om de koopkracht van de dollar te beperken niet kon zien als een onjuiste inmenging in particuliere vrijheid. Het is onze plicht een juiste valuta te bepalen.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoeksinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken. Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

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(Adv.)



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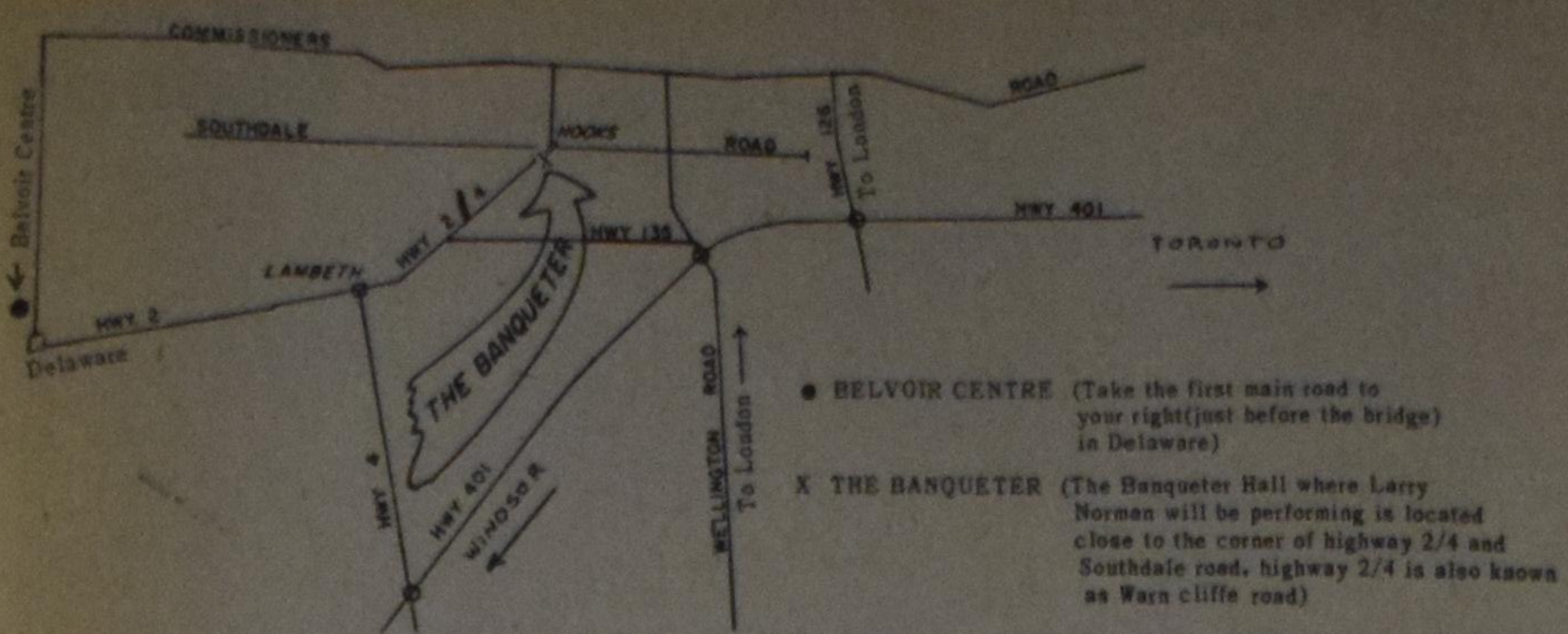
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Is the Jesus Movement just a fad?

Despite t-shirts, buttons, stickers, and even a "Jesus People's wristwatch," the movement is larger and more solid than a fad, according to an editorial in the current (July 16) issue of Christianity Today.

Christianity Today has reported the movement's beginnings as far back as 1967 and 1968 — before it had a name.

Though acknowledging that cases of "band-wagon Christianity" do exist, the magazine states that "many of the counter-culture converts — the 'street Christians' — of the years 1967-70 are still hanging in there, spiritually stronger than ever."

In addition, home Bible study groups among adults are multiplying, church youth groups are growing in numbers and spiritual maturity, and students converted in campus revivals are carrying on effective ministries. The charismatic phenomenon is spreading in the major institutional churches, most noticeably among Roman Catholics.

"This movement comes, after all, as water on the long-parched ground around many churches where the faith has either been abortively demythologized or lifelessly dogmatized," the editorial explains.

Faults in the Jesus movement may be over-reactions against equally wrong conditions in churches: "over-zealousness, social neglect, excessive emotionalism . . ." versus "lifelessness, coldness in worship, lack of genuine fellowship and fervor."

Far from a fad, the Jesus movement was seen to be just one aspect of a world-wide spiritual groundswell.

"The Church in Africa has been growing at such a rapid rate that the continent may be predominantly Christian in just three decades. Christianity is also booming in South America; in some areas the evangelical community is growing

up to fifteen times faster than the soaring birth rate." Other hot spots are Korea and Indonesia, while there are rumors of a spiritual build-up in Eastern bloc nations and the Soviet Union.

Today's world scene is strikingly similar to the Biblical predictions: "The forces of evil as becoming more sinister and aggressive, and on our present course the dissolution of society seems inevitable. At the same time there are increasing signs of spiritual awakening," observes Dr. Robert E. Coleman, professor of evangelism at Asbury Theological Seminary, writing in a related article in the same issue of the magazine.

The "spiritual revolution" will prepare the way for the return of Jesus Christ to earth, according to Coleman's scriptural research.

"Anticipation of this day is a summons to action," states Coleman. "... Never has there been more yearning by more people for spiritual reality, nor has the Church ever had the means it now has to take the gospel to the ends of the earth."

This yearning often takes the form of the hope or dream "that the time of troubles will somehow give way to a wonderful, spiritual Golden Age," writes Dr. Harold O. J. Brown, theological secretary of the International Fellowship of Evangelical Students, in another article in Christianity Today.

Brown cites Lyndon B. Johnson's Great Society and Adolf Hitler's Third Reich as examples of utopian political visions attempting to bring happiness and security, and notes that Karl Marx's Revolution may be "a secularized, atheistic surrogate for the Second Coming of Christ." Charles Reich's popular book, *The Greening of America*, predicts a new and wonderful world order arising out of a change in consciousness.

The idea that the age of peace will be a "Third Age" was first taught by the medieval abbot Jo-

chim of Floris who, seeing an age dominated by God the Father and an age dominated by God the Son, looked for a Third Age of the Holy Spirit.

"All visions of peace and plenty are apostate and anti-Christian if they bypass moral and spiritual distinctions and leave no place for the reality of divine judgment," warns Brown.

"There will be a transformation, but mankind cannot bypass Christ. Although we may spurn him as Saviour, we will still have to face him as Judge," he concludes.

Variety of Youth of United Presbyterian Church (USA) in Assembly Spotlight

(Presbyterian Journal) Youth were in the spotlight at the 1971 General Assembly of the United Presbyterian Church USA at Rochester, New York, but commissioners quickly learned that they are a diverse lot.

In contrast to the 1970 Assembly, when most of the young people heard on the floor were representatives of the radical element, this meeting heard from some under-25 Presbyterians who emphasized their personal faith in Jesus Christ and their interest in sharing that faith.

The court heard from 'submarine church' radicals, too.

The request of the 'Jesus people' for Assembly time was backed by the standing committee on evangelism, one of several committees that also heard their representatives during committee meetings.

One theme of the 'Liberation Front' program was the denomination's low priority on evangelism. Speakers told commissioners that the Church allocates about one cent per member per year for Assembly level evangelism efforts.

Liberalization Front representatives unfurled a banner at the platform to emphasize this small appropriation and then handed pennies to the moderator, clerk and commissioners to dramatize the point.

After telling about their own conversions and changed lives, some of the young people reminded the Assembly that great revivals in history have resulted in great social improvements. One of the representatives on the platform sang a ballad describing the current revival and warning Christians to prepare for persecution.

When the group left the platform they got a standing ovation, and many commissioners joined in the 'one way' salute, pointing their index fingers upward. (RES)

Few Blacks seen in Jesus Cults

Los Angeles (EP) — The so-called "Jesus Cults" find few black young people among their members. The reason, according to a leading Negro clergyman here, is that they aren't going to be "side-tracked" into the white, middle-class movement because "they've found reality in their thrust for basic human rights."

Dr. Thomas Kilgore Jr., pastor of Second Baptist Church here, said black youth is "still in their own bag."

The minister believes black liberation has often been meshed with the religious element. He told the Los Angeles Times: "It's easy to do in the black church."

At the annual Christian education congress of the Progressive National Baptist Convention here he stated that while many Caucasian youths in the Jesus movements have rejected white churches that down play religious enthusiasm, the opposite is usually true in black churches where spirited services are traditional.

Dr. Kilgore's church is one of the largest supporters of the 1,200-church convention, based in Washington, D.C. The five-day meeting ended June 25.

Rev. Bennett W. Smith, pastor of Lincoln Heights Baptist Church in Cincinnati and a delegate at the convention, said young people are coming back in greater numbers to churches in the black community. He referred to Huey Newton, Black Panther leader, as stating that he was returning to the church.

"I feel I'm just as militant as anybody else," said congress delegate William Anderson Jr., 18, of Philadelphia.

"Most kids are disgusted with American society and how it has been treating black people," he told the Times, "but I try to fit our plans in with God's plans."

Rabbi says 'Jesus People' have Jewish Parents 'Running Scared'

St. Louis (EP) — Southern California "Jesus People" have some Jewish parents "running scared" about losing their children to Christianity, a Reform rabbi from Santa Ana said here.

Rabbi Robert Bergman told fellow rabbis of the aggressive recruiting behavior of unconventional young Christians during a discussion of Jewish-Christian relations at the 82nd annual convention of the Central Conference of American Rabbis. "Two of our own kids drive up to temple meetings," Rabbi Bergman said, "with 'Jesus loves you' stickers on their car. Their parents are running scared."

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The Christian Life

Overcoming the Accuser

(Continued.)

So here again our need is to recognize the absolute sufficiency of the precious Blood. 'Christ is because we have not come to having come a high priest . . . appreciate our true nature and to through His own blood, entered see how helpless we are that we in once for all into the holy place, still have some expectation in our having obtained eternal redemption' (Hebr. 9:11,12). He was Redeemer once. He has been High Priest and Advocate for nearly two thousand years. He stands there in the presence of God, and He is the propitiation for our sins. (1 John 2:1,2). Note the words of Hebrews 9:14: 'How much more shall the blood of Christ . . . cleanse your conscience'. They underline the sufficiency of His ministry. It is enough for God.

What then of our attitude to Satan? This is important, for he accuses us not only before God but in our own conscience also. 'You have sinned, and you keep on sinning. You are weak, and God can have nothing more to do with you.' This is his argument. And our temptation is to look within and in self-defence to try to find in ourselves, in our feelings or our behaviour, some ground for believing that Satan is wrong. Alternatively we are tempted to admit our helplessness and, going to the other extreme, to yield to depression and despair. Thus accusation becomes one of the greatest and most effective of Satan's weapons. He points to our sins and seeks to charge us with them before God, and if we accept his accusations we go down immediately.

Now the reason why we do so readily accept his accusations is that we are still hoping to have some righteousness of our own. The ground of our expectation is wrong. Satan has succeeded in making us look in the wrong direction. Thereby he wins his point rendering us ineffective. But if we have learned to put no confidence in the flesh, we shall not wonder if we sin, for the very

nature of the flesh is to sin. Do you understand what I mean? It is because we have not come to appreciate our true nature and to see how helpless we are that we still have some expectation in ourselves, with the result that, when Satan comes along and accuses us, we go down under it. God is well able to deal with our sins; but He cannot deal with a man under accusation because such a man is not trusting in the Blood. The Blood speaks in his favour, but he is listening instead to Satan. Christ is our Advocate, but we, the accused, side with the accuser! We have not recognized that we are unworthy of anything but death; that, as we shall shortly see, we are only fit to be crucified anyway. We have not recognized that it is God alone that can answer the accuser, and that in the precious Blood He has already done so.

Our salvation lies in looking away to the Lord Jesus and in seeing that the blood of the Lamb has met the whole situation created by our sins, and has answered it. That is the sure foundation on which we stand. Never should we try to answer Satan with our good conduct but always with the Blood. Yes, we are sinful, but Praise God! the Blood cleanses us from every sin. God looks upon the Blood whereby His Son has met the charge, and Satan has no more ground of attack. Our faith in the precious Blood and our refusal to be moved from that position can alone silence his charges and put him to flight (Rom. 8:33,34); and so it will be, right to the end. (Rev. 12:11).

Oh, what an emancipation it would be if we saw more of the value in God's eyes of the precious Blood of His dear Son! (This concludes chapter one.)

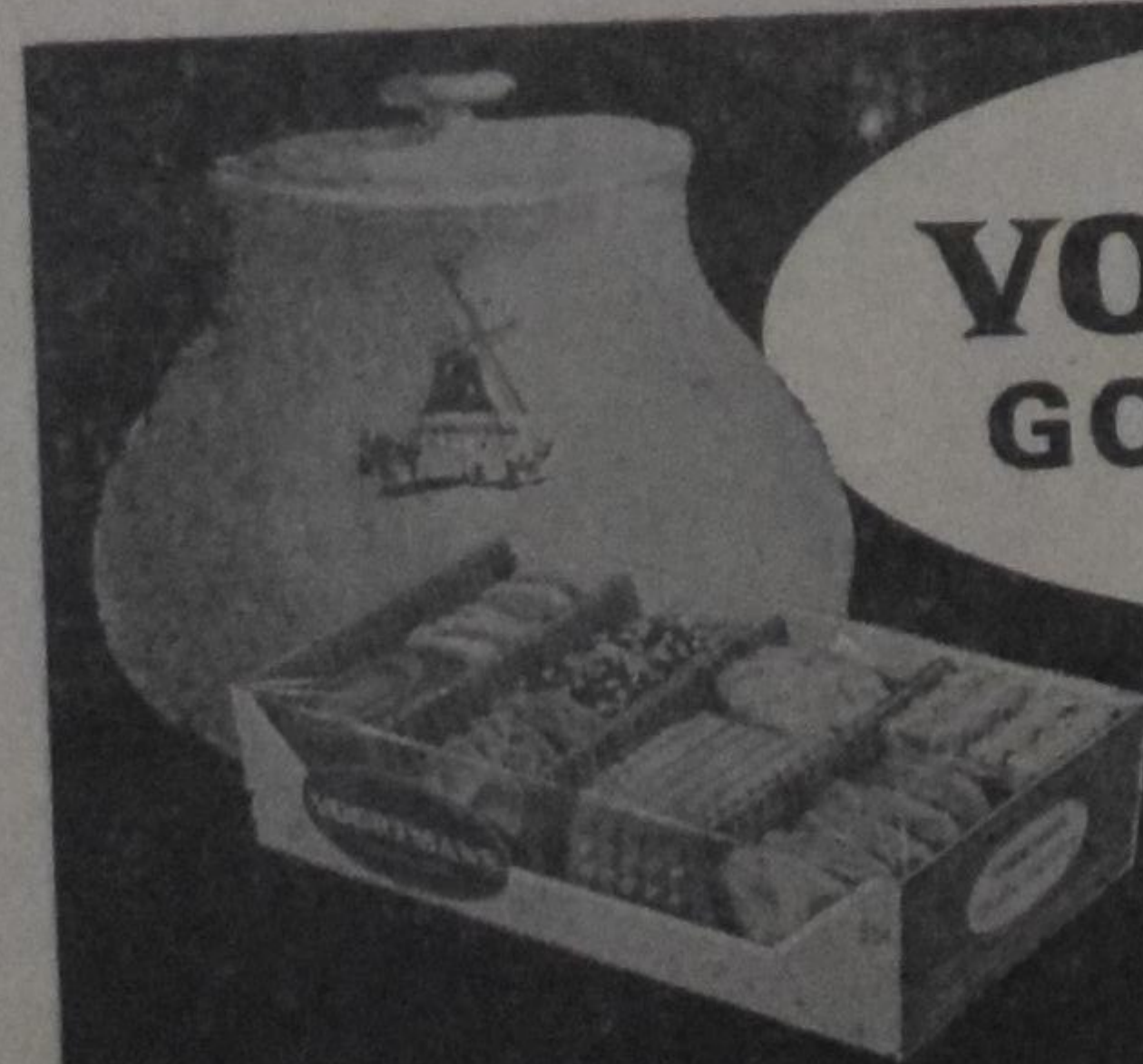
(To be continued.)
 B. Boulogne.

SUMMER SCHEDULE

In order to allow for summer holidays and at the same time give some relief to the expense account of Calvinist-Contact, a few issues during the months of July and August will be combined.

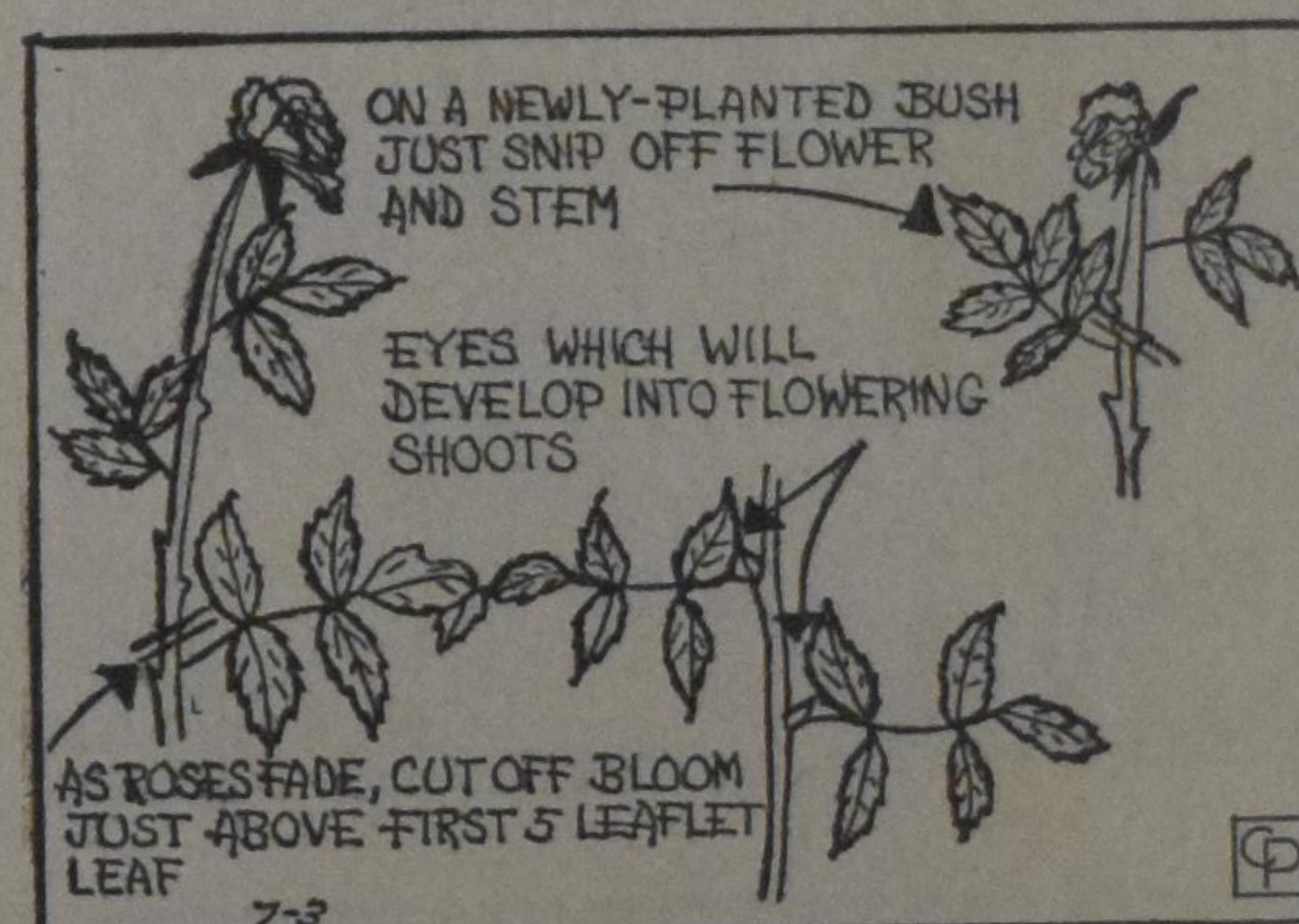
It would be appreciated if our regular contributors and our advertisers would keep the following schedule in mind:

Week of	Mailing Date	Date of Issue
July 25-31	NO PAPER	
August 1-7	NO PAPER	
August 8-14	Friday, August 13	August 12/19
August 15-21	NO PAPER	
August 22-28	Friday, August 27	August 26/Sept. 2
and from then on regularly each week again.		



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Summer Rose Care

By EDNA HALLIDAY

Distributed by Central Press Association

WE READ and hear a great deal about leisure time but every gardener I know never has enough time to do all things he wants to do or feels should be done. Gardeners may get tired but never bored.

The rose garden especially needs attention all through the growing season, but the roses do respond with an abundance of blooms. In fact, roses are about the best repeat bloomers in the garden.

As shown in the accompanying GARDEN-GRAPH, as soon as the petals fade, cut off the bloom just above the first five-leaflet leaf, as shown. This means that at least two "eyes" are left to develop into flowering shoots. The lone exception is a new bush planted this spring—then just snip off the flower and stem, as shown. Flower arrangers and gardeners that enjoy having cut roses indoors should cut their roses early while the dew is still on them. They lose much of their freshness and fragrance after the sun dries them out. The next best time is between 5 and 7 p.m.

When cutting roses, use a sharp knife or pruning shears, not scissors. Make a slanting cut at the end of each stem and place immediately in water almost up to the bloom until ready for arranging.

(© 1971 King Features Syndicate, Inc.)

Great Preachers

(Continued from page 4)

the preacher who acted on what has been said so far would have labored in vain and would be but an unprofitable servant. This ministry of the Word depends entirely on what God wills to make of it. Therefore it follows that the preacher must be clothed with humility; that, because of his function as a human mouth-piece, he will be discreet and sober; that, since preaching is a definition concerned solely with God, it is not possible to preach without praying that the words spoken may become the call of God to men, and, moreover, that the whole congregation should join in this prayer. (78)

Given this view of the nature and importance of preaching, it is only natural to expect that wherever Barth has had considerable influence some revival in expository preaching has occurred.

C. Characteristics of Barth's Preaching.

Both critics and disciples of Barth's theology undoubtedly have often wondered: How does this theology preach? Barth himself would not have objected to that question, since for him theology

was the "tool by which we make clear to ourselves and to the world what the content of our preaching means." (79) Whatever one may think of Barth's theology as a whole or of various parts of it in particular, it cannot be denied that it purposed to produce more Biblical preaching. When a man insists as Barth did, that "the purpose of preaching is to explain the Scriptures", and that "there is nothing to be said which is not already to be found in the Scriptures," (80) you can confidently expect that the preaching which is produced by such thinking will be Scriptural and expository.

The bulk of Barth's sermon material consists of Biblical exposition and application, with a scarcity of illustration. Nevertheless, Barth's sermons are not dull. Barth understood people, their needs and wants, their fears and insecurities, and his frequent use of personal words served to keep his audience listening. "The preacher must not be tedious," Barth himself cautioned. "For long enough the words 'minister' and 'boredom' have been regarded as practically synonymous." (81) Barth posed as the remedy, the preaching of the "authentic truth of Scripture." "If preaching is faithful to the Bible, it cannot be tedious. Scripture is in fact so interesting, it has so many new and startling things to tell us, that those who

listen cannot possibly be overcome with sleep." (82)

Barth's sermons illustrate well his theology of preaching. They are virtually introduction-less, for he saw no need for introductions, "except it is a Biblical introduction." (83) They are also void of definable conclusions, for to Barth, "A sermon does not require a set conclusion; it comes to an end when it reaches the end of its text. If a conclusion is necessary to sum up what has been said, then the preacher has missed the mark." (84) Generally lacking in discernable outlines, Barth's sermons move from point to point after the pattern of the text itself, with no attempt to reconstruct the outline according to a preconceived pattern. Any such reconstruction would be blasphemous in Barth's thinking, for

A sermon is not made up of separate parts arbitrarily arranged in relation to the text; it is a whole. If it is considered as a corpus, then necessarily any premeditated arrangement is excluded. In a thematic discourse it is logical to distinguish the several parts, but this is not how the preacher of the Gospel proceeds. He is guided by the text, not by a topic... Unity arises from the text itself if its own rhythm be followed and its proportions observed. (85)

As a consequence, most of Barth's sermons are in the form of simple and advanced homilies — chain-link sequences of thought directly patterned after the text. His purpose is to expose the text as fully as possible and then apply it to the lives of the hearers. The direct Biblical authority of his sermons is hardly questionable.

D. An Evaluation of Barth's Preaching.

It seems to me that the secret of Barth's power as a preacher lays in 1) his in-depth exposition of the Scriptures, and 2) his ability to empathize with the people in the pew and apply Scripture to their needs. Barth's sermons present Christ as the solution to the human dilemma in all

its forms. His frequent use of the personal "you" brings the hearer to a personal encounter with Christ and the Gospel. Application in Barth's preaching grows directly from exposition, and no hearer could honestly avoid their connection.

The question may be raised whether Barth was sufficiently clear as to what response he expected from his listeners. He himself probably would have replied that the nature of the response is not something which preachers should decide, but is a matter which should be worked out by the individual in his encounter with God through the Word. Barth's style of mixing explanation and application clearly and vigorously throughout the message has the effect of stimulating the hearer to continual grappling with the implications of the Word for his own life, which is the precise encounter that Barth desired.

This "encounter" which occurs in preaching is related, of course, to Barth's existentialism. In this sense, Barth's attitude toward actual preaching are enigmatic. The same thing is seen in his treatment of the Bible. Barth had a "low" view of the Bible in that he considered it a fallible, human document, written by erring men like ourselves (Church Dogmatics, I, 2, p. 507). But on the other hand, he quoted the Bible repeatedly and used it in his theologizing and preaching as though he had a very "high" view of its authority and reliability. Our judgment of Barth as an exponent of Biblical preaching must be carefully qualified, therefore, as his homiletical theory is not unrelated to his overall theology. As in his exposition of certain Scripture passages, where he may often be correct, and say some very good things, there remains the problem as to how it all fits together. In conclusion, therefore, we acknowledge the good things about Barth's preaching. He told preachers to go back to the Bible, and his influence did much to foster more Biblically-oriented preaching. But many of us will agree that the less one knows about Barth's theory of the Bible the more one will enjoy his expository preaching. Barth in the pulpit was a better man.

Ontario Conference: "Oriented to the needs of the Christian Community"

During the early years of Association for the Advancement of Christian Scholarship conferences, the emphasis was on academic presentations for college graduates and undergraduates. Since the opening of the Institute for Christian Studies, which is primarily directed to the students' academic needs, the conferences have become oriented more to the needs of the Christian community as a whole, including both students and non-students alike.

This year's Ontario conference will be held at Belvoir Centre at Delaware, Ont. (10 miles west of London, Ont.) on the Civic Holiday, July 31-August 2 weekend. The conference was moved to southwestern Ontario this year after the facilities used last year at Niagara Christian College were destroyed by fire.

In addition to the lectures, which are an integral part of the conference, an evening of Christian entertainment is scheduled for Saturday evening, July 31. Larry Norman, referred to as "probably the top solo artist in the Jesus-rock field," will be joined by a number of fellow Christian musicians from Ontario. Larry Norman, a young performer from California, is making a serious attempt to use the musical styles that he knows best in a way that reflects genuine Christian insight. Norman has produced two records of his songs, "On this Rock" and "Street Level", and recently sang in Toronto.

At the 1971 Ontario conference, Dr. Henk Hart and Dr. James Olthuis will give lectures relating to how the Christian community may best express its faith in concrete situations in contemporary society, while at the same time restating that faith. Dr. Olthuis will zero in on the areas of family, marriage and friendship, tying this year's lectures with his 1970 discussion of the "old and new anomaly." In his lectures on July 31 and August 2, Dr. Olthuis will attempt to give some guidelines "Towards a New Biblical Lifestyle" for the seventies.

Dr. Hart's speech entitled "Signposts of the Kingdom" will focus on issues which have surrounded the work of the AACS since its beginning. Those readers of the

Calvinist-Contact who in recent months have taken an active interest in the St. Catharines "Peace Conference" and its results will be interested also in the main purpose of Dr. Hart's lectures.

Dr. Hart states that he hopes to do two things in his lecture. "First, struggle with and learn from some of the most basic and most consistent criticism of our work. Second, produce a restatement of our views which will be less likely to evoke such criticism and which may stimulate our movement to continue in a manner less open to these charges."

In his opening speech on this topic, Dr. Hart states, "From the very beginning our style and our message, shaped by the conviction that life is indeed religion, have both been the objects of controversy. Our style has been characterized as the style of fanatic absolutists; our message has been labelled as a message that is more philosophical than it is Biblical. These two criticisms are the only two points on which all the critics are agreed, be they old or young, to our left or to our right, from our own tradition or from others. Since they are so universal, I have chosen them rather than other misgivings. In dealing with these criticisms, I would like to emphasize their positive value; namely, what we can learn from them."

Between 400-500 people are predicted to attend the three day weekend conference. Provisions will be made for visitors and those who want to attend the Larry Norman concert. Application blanks and more information about the conference can be obtained by writing or phoning the AACS, 141 Lyndhurst Ave., Toronto 4, Ontario. 923-3921.

Karen Van Til.

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THE WORLD AROUND US

The Dutch and their Government

(Part II)

The three major Christian parties received substantially less votes in the last election than they had expected and this has given more urgency to an idea already proposed before the election: the formation of one Christian party through a fusion of the KVP, ARP and CHU. The idea is not new; after all, why should the Christian parties not work together? But in reality there are a number of problems. A number of ARP people, and especially the "voorzitter" Dr. A. Veerman is afraid that the character of the new party will not, in essence, be Christian anymore but that it will become a 'program party'. There is a danger of this happening, of course, but since the three parties before the recent election had already worked out a program which all accepted in principle, the next step is all the more reasonable. In all three Christian parties there is a left-wing which wants to separate the party politics from the religious beliefs, but they are small groups who will not be able to force that view in a large Christian party any more than they are now able to do this in their individual parties. In a recent poll undertaken by a large newspaper in Holland it came to light that more than 75 per cent of the members of the three Christian parties were in favour of a union. For that matter, many other people see it as a healthy development which could possibly be followed by other parties which would cut down on the confusing number of political groups now fighting for the attention of the voters. The leaders of the KVP are convinced that the new party must be formed, the CHU leaders are quite willing, but the ARP still has reservations and wants a thorough discussion about the basic principles of the new party before it commits itself to such a major undertaking.

DS '70 is a new political party which took part in the election for the first time. Led by Dr. W. Drees Jr., son of the well known Drees Sr. who led three PvdA cabinets in the post 1945 era, the new party is largely a protest party split off from the PvdA. Drees Jr. and many with him found that the PvdA was becoming much too 'red' and radical and that the economic demands by the workers would increase the inflation and drive Holland toward disaster. Once the 48-year-old Drees started his new party it became a focal point for discontented elements from all the parties and with its demand for fiscal frugality became the rallying point for all those who want to stop the inflation. In political terms DS '70 could be called a 'right-wing socialist' party even though the term sounds rather contradictory.

The political terminology 'left-right' as used in Canada cannot really be applied to the Dutch parties. In a sense there are no right wing parties in Holland, at least not in the sense that the word is used in North America. The Christian parties are just as much in favour of social provisions by the government as the other parties. In general, the Christian parties base themselves on what

they call 'horizontal Christianity'; what they mean by that is that according to the Bible we ought to live as much for our neighbour as ourselves and this can best be accomplished if every person in the country is looked after by the government in so far as health and welfare is concerned.

Consequently, since all parties more or less hold the same ideals on these points, social provisions in Holland are very far advanced. Housing, sickness, unemployment, etc. are all in some way or another dealt with or provided for by the government. Inevitably taxes are high and deductions from salaries generally are around one-third of the gross earnings, but the Dutch citizen has few things to worry about in case he gets sick or unemployed. This has also brought a few new difficulties. For instance, absence for reason of sickness has increased in the last 20 years from 4 per cent to 8 per cent and the economic loss in 1970 amounted to 3.8 billion guilders. A number of studies have been made concerning this problem and the conclusion seems to be that with a 2 to 3 per cent unemployment rate there is very little incentive to work hard or to come to work when one has a slight cold or 'just don't feel like going to work this morning'. This lack of motivation is not solely confined to the Netherlands; other countries, especially those with lavish social security systems, suffer from the same disease. So far no one has found an answer; the Christian parties are equally baffled as to what to do about it as are the other parties. No one has suggested to date that social security be lessened and that the individual be forced to look out more for himself. In the present situation in Holland such a suggestion is almost unthinkable.

Since the three major Christian parties (there are actually five Christian parties but the other two are so small that they are really inconsequential) have accepted this 'horizontal Christianity', it is not too difficult for them to work together with parties such as the VVD and DS '70. The motivation behind the program of the latter two may be different from that of the 'confessionale' parties, but the substance of their programs is virtually the same. Nevertheless it is obvious that a great deal of discussion must take place before five political entities have ironed out all their differences so that they can agree upon a program for the nation acceptable to all. Even when this is settled there still remains the problem of personalities. Each party will want certain portfolios in the cabinet and each sees its own men as best suited. The Prime Minister, Mr. Biesheuvel, has the worrisome task of filling each position with the men he thinks most suitable and still maintain the goodwill of his four party-partners. All in all, organizing a government for the almost fourteen million Dutchmen is a complicated affair which demands a great deal of time and patience.

J. J. Bout.

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Duncan—CKAY	7:30 p.m.	1500	St. Thomas—CHLO	4:30 p.m.	1570
Gr. Forks—CKGF	9:30 p.m.	1340	Stratford—CJCS	2:00 p.m.	1240
Langley—CJJC	10:05 a.m.	850	Thunder Bay—CJLX	9:30 a.m.	800
Osoyoos—CKOO	9:30 p.m.	1240	Toronto—CKEY	8:30 a.m.	590
Penticton—CKOK	9:30 p.m.	800			
Smithers—CFBV	1:00 p.m.	1230	PRINCE EDWARD ISLAND		
Terrace—CFTK (Tues.)	10:03 p.m.	590	Charlottetown—CFCY	12:30 p.m.	630
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Alton—CFAM	9:30 a.m.	950	NOVA SCOTIA		
Steinbach—CHSM	9:30 a.m.	1250	Halifax—CJCH	9:00 a.m.	920
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Prince Albert CKBI	3:00 p.m.	900	Middleton—CKAD	7:05 p.m.	1490
Regina—CJME	9:00 a.m.	1300	Sydney—CJCB	10:15 a.m.	1270
NEW BRUNSWICK			Windsor—CFAB	7:05 p.m.	1450
Fred'ton—CFNB	10:30 a.m.	550			

World of Young Writers

Guest Editorial

A reponse to the charge that poetry is difficult

by L. Eric Greinke

Modern poetry, more than the poetry of any other period, has often been accused of being too difficult. My response to this charge is that it is true, but that this difficulty is a fairly recent development of the metaphor as an extremely important aspect of a poem. This is not to say that the metaphor as an element did not exist in pre-modern poetry, but that it has an importance in modern poetry that it did not have in previous times.

In the past poetry has relied a great deal on explicit statement, but since the influence of the French symbolists the modern poet has come to the idea of the integrity of words, and this has caused poetry to become the exacting art form that it is today. Poetry today is utterly dependent on the poet's knowledge of the poetic tradition and his creativity in the light of that tradition. I have often heard the further charge that poets today write for each other: for a limited audience that has the sensitivity and the education to be able to at least partially understand their words. Poetry, they charge, is no longer written for the 'common man,' whoever that is. I would agree with this charge as well, but again I state that I would not have it any other way. Certainly there is a place for poetry that is hastily accessible without sweat, but this is not to be compared with poetry which is tuned to advance the tradition of the art form. I do not claim that poems should not be entertaining or emotional, they must be these things or they will lose their charm. What I am saying is that these things are not ends in themselves. The function of poetry is to do these things while they are at the same time advancing the consciousness of mankind. Poetry from the Romantic period, with the possible exception of Coleridge, should not be compared to modern poetry because it does not set out to accomplish the same goals. W. H. Auden has said in his famous poem In Memory of W. B. Yeats that poetry makes nothing happen. I do not agree with that. Poetry does create a reality of its own, and by doing so it expands the racial consciousness of man. Modern poetry is difficult because it has to be in order for it to accomplish what it can and does.

The Black Sun

The black light grew up into the night,
Rising up like a star in the East
Turning quickly to the shadows of morning,
Passing over the deserts and plains of sand.

It struck upon and revealed a rock
And then disappeared as the clouds came,
Completely covering the earth with the rain,
Tears the daughters of morning were weeping.

The Black Sun sank down into the hands
Of the steadfastly waiting oceans of sand
And was slowly covered until the last
Bloody beams died among the branches
Of a broken down tree in the west.

But the rock caught fire and began burning,
Melting the sand from desert to shore,
Churning the waters, separating the steaming seas,
Until finally the fire's flames faltered.

The rock eroded into fragments and pieces
Which gradually grew inconglomerate with the sand,
Until by countless wasteland storms the broken branches
Became indefinable in the distant dark horizon.

Thomas J. Henson

Sunrise

The night travels toward the morning
like a veiled bride
over the tapestry of dormant life.

Awakened by the song
of a Meadow lark
on a cherry tree branch
I hear the rustle of darkness
unveiling the red morning
as childhood dreams are braided
into a chain of dew drops
suspended from Cladonias
under evergreens
evaporating on the cheeks
of the new day.

Cor Barendrecht

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Spring

The weeping willow
with its hair
grown long
stands there
swaying
swinging
to the frenzied
beat
of spring.

— Dee Broer

Disappointments

Sometimes
It's as hard
To keep from
Feeling disappointed,
As it is
To keep
A sinking ship
From sinking,
But
Don't let
All your tomorrows
Sink with one
Disappointment.
Don't forget
Even sinking ships
Have lifeboats.
Get in a lifeboat,
Fast!
And you'll see on
The bleak horizon
Looms another ship called:
Hope!

Mrs. W. Teslighte,
Sarnia, Ont.

Hope

Sometimes it is hard
To keep a sinking ship from
sinking
Or to jump into a lifeboat
with which to reach a rescue ship
called Hope.

ROSE (she's so wonderful)
I glanced and saw
(awe!)

A bud
burst to bloom.
Frank Van Veen

Junior

An hour before the curtain
And I'm memorizing lines.
I do not know my part yet,
And the fault is only mine.

I lied and guessed and cheated,
And bluffed whenever I could.
But now the gnawing question:
Will my act be any good?

May the audience forgive me
If I cannot meet their eyes;
And may the critics judge me
On how well I improvise.

Tom Cordle

Thought

When today
I speak of Christ in silence
and try to do my jigsaw puzzle all alone,
I think
of yesterday;
when I reached out as a child
to touch
adulthood;
not knowing that youth lay in between.

Ralph Witten

What's that knot in my stomach

What's that knot in my stomach
should I vomit
is it some indigestive gastrostrophy
No, it's not that, no . . .
Something has fallen
through
the bot-
tom
of
my heart.

— Frank Van Veen

One Girl

Who remembers her
That girl child
Skinned knees
Pressed against the kneeling rail
In St. Patrick's church

That adolescent
Lucent eyed
Weeping
In darkened theaters
On the edge of mystery

That quiet woman
Shaping chintz
And dumplings
While future generations
Play at her feet

Who remembers her
There on the bench
Widowed dreams
Wrapped tightly in a wornout
coat
Sunshine waning.

— Ellen Longworth

Words are like magic

With this strange magic wand
I can enter your mind!
I can make you see things;
I can make you go blind!
If you doubt that I can,
Then keep watching right here.
Even words I don't use
Can make things

Tom Cordle

LETTERS

(The following are excerpts from letters received from readers. Names have been omitted "to protect the innocent".)

WANTS MOVIE REVIEWS

Dear Sir:
I think your World of Young Writers stinks. If you ask me, all this poetry jazz is for the birds. Can't you come up with something good once in a while, like a movie review, or something exciting? I never went to high school, and I'm glad. If that poetry stuff is all they teach, I think going to school is a waste of time.

— Alberta.

SOUND AND MEANING

Dear Sir:
I always have been interested in the sound and meaning of words, but have very little formal education, so any criticism leading me in the right direction of developing whatever talent I have will be very much appreciated.

— Ontario.

STARTS READING

Dear Sir:
About half a year ago I started reading the youth page and now I am also reading some of the other articles in the Calvinist-Contact. Where should I write to to learn more about creative writing?

— Ontario.

ENCOURAGED

Dear Sir:
A friend of mine gave me your address. He said you sometimes publish poetry. Now I see you have published one of my poems.

poetry

essays

short stories

drama

non fiction

Editor:

COR W. BARENDRECHT

PREPARING THE MANUSCRIPT

Type (if possible) or write legibly, on 8 1/2 x 11 inch paper. Double space (except poetry); use only 1 side of numbered pages. Enclose a cover sheet, stating: Name, address, Title of work, school level or profession, and age.

Send all works to:

W.Y.W.,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids, Mich. 49501.

Thank you very much. It encourages me to do some more in the way of writing. I used to write a lot when I was in High School and worked on the school newspaper. I'm not a Calvinist or what have you, but I would like to know how I should go about getting a subscription to Calvinist-Contact.

— British Columbia.

APPRECIATES PROF. WIERSMA'S ESSAY

Dear Sir:
At our YPS meeting we used some of the writing from the W.Y.W. page and some from For the Time Being . . . for a recitation program after recess. We tried to understand some of the poetry, but found much of it difficult to understand. Then we read the article, "As If" by Mr. Stan Wiersma of Calvin College in the March issue. The article was difficult to understand, but when we caught on, we had found the key to much of the poetry and it was much easier to understand.

— Manitoba.



PIONEER PRINTER, Jack McBride teaches his craftsmanship to pupils of a Toronto public school. David Jafine, 7, shows his schoolmates, Ellen Shears and Pam Jackson a page he has just printed on a restored press of antique

vintage. The printing shop, with equipment that dates from about 1800, was formally opened at Black Creek Pioneer Village. Youngsters are allowed to run press themselves.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements \$4.50

Marriage and Engagement announcements \$6.00

Anniversary announcements \$7.00

Notifications of death \$6.00

"For Sale" and "Want" advertisements up to 25 words \$4.00. Every word more 15¢.

For "letters under number" \$1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With thankful hearts to our Covenant God we announce the birth of our daughter

CHRISTINE LINDA
Born June 25, 1971.
A sister for William, Jacqueline, Andrew, Marlene.
Proud parents: Art and Magda VanVliet (nee Dreyer)
R.R. #4, Fenwick, Ontario.

The Lord made us glad again: We received a healthy son (8 lbs.)

TIMOTHY DAVID
A brother for Paul, Leon and Gerald.
July 6, 1971.
Gerald and Paulina DenBok
492 Beverley Drive,
Burlington, Ontario.

Peter and Lena Kiers, nee Vreugdenhil, give thanks to the Lord for the birth of their daughter,

PAMELA RUTH,
9 lbs, 1½ oz., born on July 8, 1971.
A sister for Kenneth and Jeffrey.
557 Geneva St.,
St. Catharines, Ont.

On July 8, 1971, God has again blessed us with the birth of a healthy baby boy, whom we have named

PETER ANDREW
A little brother for Paul and Jimmy.
The thankful parents:
Peter and Hester Kapteyn (nee Bezemer)
R.R. #1, Grimsby, Ont.
Proud Grandparents:
Mr. and Mrs. W. Bezemer
St. Catharines, Ont.
(8th grandchild)
Mr. and Mrs. C. Paul Kapteyn
Wilmot, Nova Scotia.
(4th grandchild)

The Lord has blessed our marriage with the birth of a son

JAMES PAUL (JAMIE)
on July 10, 1971.
Thankful parents:
Albert and Henny Flikkema (nee Dykxhoorn)
147 Main St. N.,
Georgetown, Ont.

With thankfulness to the Lord we joyfully announce the birth of our twin daughters

SUSANNE JANET
LAURA-ANN EVELIJN
Born: July 12, 1971.
Harry and Anna Bosch-
nee De Boer
Greta Bonnie
Peter Sidney
Esther Kay
Robert Antony
Andrew Harry.
R.R. #3, Ingleside, Ont.

Mr. and Mrs. George Tigchelaar of Carlisle, Ont. wish to announce the marriage of their daughter

HELEN ANN
to
HARVEY L. JOHNSTON
son of Mr. and Mrs. H. Johnston of Missouri, USA.
The wedding to take place D.V. on Saturday, July 24, 1971, at 2:00 p.m. in the Aldershot Presbyterian Church, La Salle Park Rd., Aldershot, Ont.
Future address:
16000 Terrace, Apt. 2304, Cleveland Ohio, 44112.

Mr. and Mrs. W. J. Huizenga are pleased to announce the marriage of their daughter

DIA
to
Mr. GERARD TER HAAR
son of Mr. and Mrs. A. ter Haar of Voorschoten, the Netherlands.
The wedding took place on Saturday, July 24, 1971 in the Second Christian Reformed Church of Toronto, 265 Albion Road, Rexdale, Ont.
Rev. John J. Byker officiated.
55 Barker Ave.,
Rexdale, Ont.

Mr. and Mrs. Arend Nywenig, Strathroy, Ont. are pleased to announce the marriage of their daughter

SYLVIA
to
Mr. JOHAN PHILIP DE SCHIFFART
son of Mr. and Mrs. W. S. De Schiffart, Emmeloord, the Netherlands.
The wedding will take place D.V. on Wednesday, August 4, 1971, at 4 o'clock in the Westmount Chr. Reformed Church, Strathroy, Ont.
Future address:
Everton Drive, Midland, Ont.

Mr. ALBERT MANS
Dunnville, Ont.
and
Mrs. ANNA VAN DIJK
Georgetown, Ont.
are pleased to announce their forthcoming marriage.
The ceremony will take place in the Christian Reformed Church of Wellandport, Ont., D.V. Saturday, August 7th, 1971, at 3:00 o'clock p.m.
Future address:
R.R. #2, Dunnville, Ont.

Mr. and Mrs. T. Reitsma of Hamilton are pleased to announce the forthcoming marriage of their eldest daughter

HELEN
to
WILLIAM (Bill) VANDERWAL
Our daughter will then also become the mother of his 5 children.
The wedding will take place D.V. Wednesday, August 11th, 1971, at 7 p.m. in the "Immanuel" Chr. Ref. Church, Hamilton.
Rev. Wm. L. Vanderbeek officiating.
830 Garth Street,
Hamilton, Ont.

Mr. and Mrs. John Colyn express their thanks to everyone who have responded to our 40th wedding anniversary.
July 3, 1971.
R.R. #1, Vineland, Ont.

Met dankbaarheid zien wij terug op de vele blijken van belangstelling en de gelukwensen die wij op ons 50-jarig huwelijksfeest mocht ontvangen.
Langs dezen weg zeggen wij allen hartelijk dank die deze gedenk-dag voor ons tot een onvergetelijke dag hebben gemaakt. Ook onze kinderen delen in die vreugde.
J. Oudman
P. Oudman - Troost
Box 550,
Taber, Alberta, Canada.

Available for any type of employment, preferably babysitting or housekeeping. Niagara Peninsula. Experienced. Call 834-6066 for further information.

Wanted:
RELIABLE MAN
for work in modern greenhouse. Experience preferred but not necessary. Year round employment. C. Van Staaldunin Greenhouses. R.R. 6, King George Rd., Brantford, Ont. Tel. (519)-753-6294.

CEDAR HOLM
COTTAGES AND CAMPING
on beautiful Kenebec Lake, half-way between Ottawa and Peterborough on Highway 7. Nice sand beach. S. Pranger, R.R. 1, Arden, Ont. Phone (613)-335-5324.

For sale or rent. On paved Canboro Rd., R.R. 1, Dunnville, Ont.

50 ACRE FARM
40 acre workable. Good house and buildings. Total price \$29,000, with \$10,000 down. Or rent it for \$185.- a month. Call 416-822-1367.

Wanted:
fully qualified
ELECTRIC MOTOR
REPAIRMAN
Contact Searl B. Smith
Electric Ltd.
Box 379, Vineland, Ont.

TRAVELLING?
A family visit to your Family (airconditioned) Christian Bookstore may be one of the highlights of your summer-holidays. Close to all major highways, in downtown Burlington (468 Brant). Your Family Christian Bookstore, (G. Denbok, proprietor.)

On July 10, 1971 our heavenly Father suddenly took unto Himself our beloved daughter and sister

MARGARET ALICE FEDDES
at the age of 20.
The Frits Feddes family
R.R. 3,
Rocky Mountain House, Alta.

The Lord took unto Himself our dearly beloved mother and grandmother

SYTJE VAN EYK-BOES
wife of the late Rev. P. H. Van Eyk.
"But if we have died with Christ, we believe that we shall also live with Him."
Romans 6:8
G. C. Van Eyk
M. Van Eyk-Leutscher
Sylvia, Ellen, Peter H.
Orangeville, Ont.,
Canada
J. C. Flach
E. Flach-Van Eyk
Jaap, Peter H.,
Geraldine
Vaassen, Holland
H. Teeuw
D. L. Teeuw-Van Eyk
Rosemaryn, Marjolyn
Waverveen, Holland
Hilversum, Holland
July 15, 1971.

On July 18, 1971, the Lord in His wisdom suddenly took from us our dear husband, father and grandfather

JAN VEENSTRA
at the age of 53.
He is with his Lord whom he loved to serve.
Mrs. H. Veenstra-Janssen
Wayne and Nienke
Albert, Rita and Mark
Della and Bob
Casey and Mary
Alice
Effie
Jake
Anne
Eelke
Hank
Martha
Martin
R.R. 2, Thornton, Ont.

The Board, Staff, and Members of the Barrie Christian School Society express deepest sympathy to Mrs. Veenstra and her family in the passing of their husband and father

Mr. JAN VEENSTRA
We thankfully remember the faithful work Mr. Veenstra performed as member and past president of the school society.
May our God of grace comfort, sustain, and strengthen Mrs. Veenstra and her family.
Romans 8:31-39

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Romans 8:31-39

Bright young eager

SALESMAN
wanted for Scandinavian furniture warehouse.
For appointment phone (Downsview - Toronto)
638-4173

PRINCE EDWARD COUNTY
183 acre dairy farm for sale, on paved road 3 miles from town. Four bedroom house, with all conveniences, garage.
Large barn, with 35 stanchions and water bowls, stable cleaner, box stalls for 35 young cattle, cement floors, front-end-loader cleaning; milkhouse with 35 can bulk cooler; 20 x 45 silo with unloader; new 40 x 60 Wonder Steel Building machinery shed; drilled well, plenty of water; 500 lbs. Pool 1 milk quota and subsidy quota 294,129 lbs. and 91,857 lbs. annual market sharing quota; 65 head Holstein cattle; full line of machinery including one MF 165, two MF 135 tractors, forage harvester and silo filling equipment.
Entire farm in excellent condition.
E. WEMEKAMP
R.R. #1, BLOOMFIELD, ONT.
PHONE 613-399-5968

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Complete Camping facilities.
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Only 3 miles from the Falls, easy to find.
Located on the Queen Elisabeth Highway, 14 miles North from Buffalo, or 2½ miles South from Highway 20 toward Fort Erie.
For further information, write to:
EDGEWATER CAMPING PARK
8676 Montrose Rd.,
Niagara Falls, Ont., Canada.

BROILERS
32,000 qt. autom. hotwater heating, excellent building, modern home, some fruit.
25,000 qt. 50 acres, good buildings.
12,000 qt. capacity 14,000, autom. hotwater heating, A1 building, good house, some fruit.

Fruitfarm
10 acres excellent potential sandy soil, planted to Dwarf apples, sweet cherries, peaches, grapes and some nursery, irrigation, pond, equipment, barn, modern home. Located within city limits of St. Catharines. Lots of frontage on service road.
Greenhouse: 15,000 sq. ft. of glass, now Carnation operation. Town water, good large farm house. (All these properties located close to Church and Chr. School.)
For more information, call or write
GERRIT OTTEN
REAL ESTATE BROKER
416 - 563-7904
BEAMSVILLE, ONT.
573 Mountain St.

CALL NOW —
We have for sale a number of
Good Broiler Farms
For example:
75 acres — good buildings — automatic — 27,000 quota — price \$90,000 — with \$16,000 down.
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Phone
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757-3641
William Allan Real Estate Ltd. Co.
Toronto, Ont.

CANADIAN HOME BIBLE LEAGUE
in Toronto needs a
SECRETARY/TYPIST
for general office duties.
Please apply
CANADIAN HOME BIBLE LEAGUE
BOX 524
WESTON, ONTARIO

DAIRY and BROILERS
100 acres also 100 acres woodland, 30 milking Holsteins, 20 young cattle mixture purebred and grades, 27,000 quota which can be increased with production, 2 tractors, and full line machinery. Complete farm in Nova Scotia's Annapolis Valley, 10 miles from Christian Reformed Church. Can be bought without chattels.
M. Eisses, (902)-542-5281, Wolfville, N.S.

Chicken and Turkey Farms
6,000 quota, good buildings, Highway location, 2½ acres.
16,000 quota, good buildings, automatic, Highway location, 16 acres.
10,000 quota, fair buildings, 75 acres.
21,000 quota, good buildings, 75 acres.
25,000 quota, good buildings, 50 acres.
34,000 quota, good buildings, 30 acres.
14,000 quota, good buildings, also 75,000 lb. turkey quota, 50 acres.
9,000 quota, good buildings, also 150,000 lb. turkey quota, 25 acres.
14,000 quota, good buildings, also 120,000 lb. turkey quota, 25 acres.

Turkey Farms
Large operation, good buildings, 50 acres.
Automatic barns, good buildings, 40 acres.
297,474 lb. quota, excellent buildings, 10 acres.
11,500 turkey quota, plus 12 acres beautiful fruit farm, excellent buildings.

Egg Farms
15,000 cage layers, good buildings, 10 acres, contract on eggs.
30,000 cage layers, good buildings, 25 acres, contract on eggs.
Call or write **RON BABCOCK** at
A. S. Kimberley Ltd.
REALTOR
25 King Street East,
Box 250,
BEAMSVILLE, ONTARIO
Telephone: 563-8272

Dunwoody & Company
Chartered Accountants
PETER E. HELD, C.A.
KOOS GERHARDT, C.A.
25 Adelaide Street West
Toronto 1, Ontario
362-2351

CANADIAN HOME BIBLE LEAGUE
in Toronto needs a
SECRETARY/TYPIST
for general office duties.
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CANADIAN HOME BIBLE LEAGUE
BOX 524
WESTON, ONTARIO

CHRISTIANS IN NETHERLANDS SHOCKED WITH 'DEATH IS IT' OF STUDENT PASTOR
(Grand Rapids, Michigan) The Rev. M. A. Krop, student pastor in Groningen, for the Netherlands Reformed Church, has recently shocked the audience of the radio network IKOR with his abrupt statement that there is no life beyond the grave. Both 'Koers' and 'Centraal Weekblad' expressed strong disagreement with this blunt denial of the Biblical truth of the life everlasting, as formulated in the confessions of the church of Mr. Krop. (RES)

★
PROFESSOR BERKOUWER LEADS OVER FORTY THEOLOGICALS TO DEGREE

(Grand Rapids, Michigan) Prof. G. C. Berkouwer of the Free University of Amsterdam has reached the unusual achievement of directing 41 students through their graduate programs to a doctor's degree. Berkouwer, who recently completed 25 years of teaching, witnessed two students 'promote' in one day in May. One was a student from South Africa who received his degree upon defense of a dissertation on the subject, 'He descended into hell' and the other was a Seventh Day Adventist theologian from the United States who published a thesis on perfectionism. (RES)

★
PROFESSOR KLAAS RUNIA ACCEPTS POST IN THE NETHERLANDS

(Grand Rapids, Michigan) Dr. Klaas Runia, professor in Systematic Theology at the Reformed Theological College, Geelong, Australia, has accepted a position to teach pastoral theology at the Theological Seminary in Kampen, the Netherlands. Dr. Runia was appointed by the General Synod of the Reformed Churches in the Netherlands in May to replace Prof. W. J. Jonker who has accepted a position at the Theological College in Stellenbosch, South Africa. Dr. Runia is president of the Interim Committee of the Reformed Ecumenical Synod. (RES)

Interested in Turkeys?
Several excellent turkey properties now listed — both heavy and broiler — land from 50 to 200 acres. Sample: 50 acres, 8 bush, Huron county, Basic quota per crop, 134,400 lbs. Oil-hot water heat, fan ventilation. Pond, 150 ft. well. 3 bedroom house, oil heat.
For details on this and other poultry properties, all types and sizes, just write or phone:
FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

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Good taste needn't be expensive. Our beautiful Bouquet Invitation line proves this with the most exquisite papers, type faces and workmanship you could wish for! It features Thermo-Engraving—rich raised lettering—elegant as the finest craftsmanship — yet costing so little! Come see our unusual selection.

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HI NEIGHBOURS!

No doubt you've received letters which began: I should have written sooner, but I could not find the time, or I couldn't find a thing to write about. To be honest, the time could have been made available, but as to what to write about, THAT was a problem. If you read a lot, or watch T.V. frequently, or listen to the radio, there's nothing I can add to the gloom of current events. I dare not mention the "popular" subjects of drugs, pollution, race relations, Vietnam, or the increasing crime rate. We are all so well acquainted with these subjects, that a change is as good as a rest. For that same reason the report on the St. Catharines' conference was so refreshing. Also the news of People's Church in Toronto planning to open a Christian school. These are news items which stimulate us all and give us renewed hope in the future. Then the reprint in the June 10 edition of this paper which read: "Alarmed parents gain support". It too is an item of special interest because it was not an action by a large group of ministers, politicians, or a church body but a concerned parent, who began to do something. If you read the article, as I did, maybe you felt as I: the more I read the more I respected this parent, who not only worried, and talked, but acted with remarkable results.

In Canada we have similar problems, and if you think: What good would it do for me to write about a program which I feel is harmful? Then look at it this way: if everyone who was alarmed spent 15 minutes and 6 cents (7 cents after July 1) and wrote in to the station to complain about a certain program, there would be a strong enough voice to make a difference. Your letters do not just go into the wastepaper basket; twice I have written and each time I received a polite reply.

Sometime ago we heard of a group discussion of Christians versus non-Christians. The last group claimed that Christianity has had hundreds of years to make an impact on society and has failed so miserably to improve conditions in the world, that it may as well admit it's licked and allow non-Christians to try to do better. If God and 1 man constitute a majority then man certainly has not lived up to his end of the bargain, has he?

Only eternity will reveal however true this statement is, for if it had not been for Christian influence, the world might long ago have destroyed itself completely. Sin is a strong force but many times the devil's work was destroyed because God put a stop to it.

Perhaps at times you feel frustrated as many of us do, we'd like to change things for the better, but we are hampered on every side, there are so many unrighteous acts committed, on large as well as small scale, that one may feel: what's the use? We may as well learn to live with it. But then suddenly you come across a bit of news casually passed on, and when you look at it you know you are not alone. In this summer of unemployment young people are not all turning to mischief or drugs. A youth concert was given recently and the proceeds of it were given to send aid to needy people overseas. A group of young people in another city decided to help clean up a city block. They collected trash, they cleaned off a vacant lot, they offered to paint some of the homes which were in need of such an improvement. The citizens of the block began to take an interest and the whole appearance of this block was completely changed, and they moved on to another block.

Some young people have decided to go among the less fortunate citizens where children may have learning handicaps. They are going to help the youngsters with these problems if they can.

Others are volunteering to help senior citizens; not long ago a picture appeared in our local paper showing a 13-year-old boy playing checkers with a resident of a Senior Citizens home. His teacher had arranged an afternoon visit and I am quite sure the appreciation shown by the older folks will make the young teenagers remember and maybe some of them will come again this summer.

Many young people unable to find work this summer will take part in the S.W.I.M. Program no doubt. If they share transportation and have \$50.— to spare they can go to the Young Calvinist Convention in Montana. Closer to home we will find some involved in Vacation Bible Schools across the country. Some have organized a paint-a-thon recently. They painted a rescue mission and various individuals underwrote them for so much an hour.

The Boy Scout movement has been heard from frequently in the last Spring months. They, like the Christian Reformed Cadets are very much aware of the environmental problems. It is a big help to them that some companies have decided to reclaim some empty bottles, paper, cans, etc. As one example: Boy Scouts in one district in California really joined the battle against litter. They are raising money as well as helping to keep America Beautiful. They marched out starting on June 5th, armed with spades, sacks, seeds, paint and some with plants. Some gathered aluminum cans which will be traded in for 1/4¢ each and recycled, others will fish debris from streams, battle erosion or replant barren lands. City Scouts plan in the months ahead to clean up streets, beautify bus stops, or

brighten windows with flower boxes.

It is not a novel idea anymore to go walking for the benefit of others. Youngsters, middle-aged folks, the handicapped in wheelchairs, marchers on roller skates, three-legged partners, even on stilts, they all have a similar goal: to raise money. It may be for Development in the U.S.A. or Hike for the hospital ship "Hope", it may be for a Christian school, whatever the ultimate beneficiary, it shows a fine spirit among our citizens. There is a willingness to get involved in someone else's despair, or need. This is very comforting and should not be minimized.

Many of us may have serious doubts about a new phenomenon which has sprung up: The "Jesus Thing", Jesus Freaks, the Rock Opera: Jesus Christ Super Star, or whatever it may be called. I read a story in a well-known magazine, concerning this new movement. This concerned a small community in the U.S.A. The young people became involved in a spiritual revival and they speak to their bewildered parents about rebirth, they study the Bible and accept it without question as the word of Truth. One is reminded of the words of Jesus: If he is not

against me is for me, so who are we to judge or condemn? It may be a temporary flash, but if it helps even a dozen young people to leave drugs and live for Christ it must have God's blessing, it seems to me.

Not long ago I heard an author being interviewed on T.V. His name is William Emerson Jr. His book is called "The Jesus Story". He wanted to see what all this spiritual revival was all about and went among the young people to do research on the subject. The result was most amazing: Mr. Emerson has himself become a true believer in the Word of God, Christ is not just a word to him now but a divine Son of God, who is very real in his life. What a wonderful testimony.

So neighbours, since I was looking for something to write about I too found there are many reasons why we can still be thankful, and even rejoice. God is not dead, and He is still helping many people through the ordinary citizens of this world, and every kind deed or every cup of water given in His name will bring a bit of happiness in someone's life. We can hope.

With best wishes for a happy day wherever you are, I am
Your Neighbour.

We send you a

Good Book

as your reward if you send us a new subscription to Calvinist-Contact (provided the subscription fee is enclosed).

MAKE YOUR CHOICE

FOR ONE SUBSCRIPTION:

YOU! JONAH! by Thomas John Carlisle.

This unusual collection of poems, illustrated with impressionistic woodcuts, takes its inspiration from the book of Jonah.

THE NEW TESTAMENT DOCUMENTS: Are they Reliable? by F. F. Bruce.

A brilliant presentation of the evidence of the historical trustworthiness of the canon of the New Testament

NOTES ON RACISM FOR CHRISTIANS, by Donald G. Holtrop. The author uses a Screwtape Letters technique to point out subtle ways in which alleged Christians support their racist position. He also reveals practical steps that may be taken to eliminate the problem.

THE WEIGHT OF GLORY, by C. S. Lewis.

Speeches given during the war concerning man's desire for future life, the problem of pain, a warning to students, and other subjects.

CHRISTIAN COUNSELLING, by Bruce Reed.

Brief chapters on increasing knowledge of Christ through the Bible, deepening fellowship through prayer, knowing the will of God, and practical words of advice. Valuable for group discussion and training programs.

TESTAMENT OF VISION, by Henry Zylstra.

Reflections on Literature and Life, Education, and Religion.

BEYOND THE BEND, by Phyllis Primmer.

A story of courage, love and growth among pioneering 19th century German families in Canada.

BEYOND THE NIGHT, by Betty Swinford.

Set against the background of modern Israel and Jordan, the story recounts turmoil in a young Jewish couple who are divided by the claims of Christ.

THE LIFE AND DIARY OF DAVID BRAINERD,

by Jonathan Edwards.

The daily walk and life of the great godly pioneer missionary to the North American Indians.

WHEN IRON GATES YIELD, by Geoffrey T. Bull.

The story of a British missionary to Tibet, captive of the Chinese communists for three years and his miraculous deliverance.

GOOD NEWS FOR MODERN MAN

The New Testament in today's English.

THE GIST OF CULTS, by J. K. Van Baalen.

The author discusses Jehovah's Witnesses, the New Spiritism, Theosophy, Christian Science, The Unity School of Christianity, Mormonism, British-Israelism, and the Christian Religion.

WORLD AFLAME, by Dr. Billy Graham.

Dr. Graham tells why he believes the world is on a collision course — and what this generation can and must do about it.

STRAIGHT DOWN A CROOKED LANE,

by Francena H. Arnold.

A hasty marriage heads two teenagers down a road of anxiety and depression. But God's roads are never crooked.

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CROSSWORD PUZZLE

ACROSS

1. Engine

5. Greek letter

8. Latvian

9. Horseshoe

13. In a lazy

14. Threatening

15. Former

16. Fear

17. Snake

18. No longer

20. Spicknel

21. More than

23. Fountain

24. Kitchen

25. Cease-fire

26. Stationer's

27. Dreaded

28. Ferrer

29. Street talk

30. Friend

31. Auto

32. Asian river

35. Indian file

37. Goad

38. Railroad

39. Hamburg's

40. Nickname

for Edward

41. On a

Voyage

DOWN

1. Manger

2. Conceal

3. Andersen's

little swan

(2 wds.)

4. Merry

5. Mason's tool

6. Ventilated

7. One (Fr.)

10. Reigning

beauties

(2 wds.)

11. Essential

part

12. Said

to be

16. Fra-

grant

rose oil

(var.)

19. Olym-

pian

war

god

21. Man

is

one

22. Football

stalwart

23. Miss

Allison

25. Sunder

27. Blazed

29. Opera

segment

33. Rounded

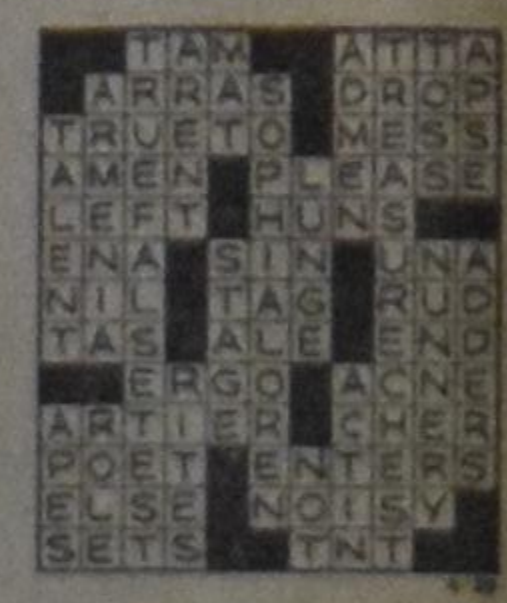
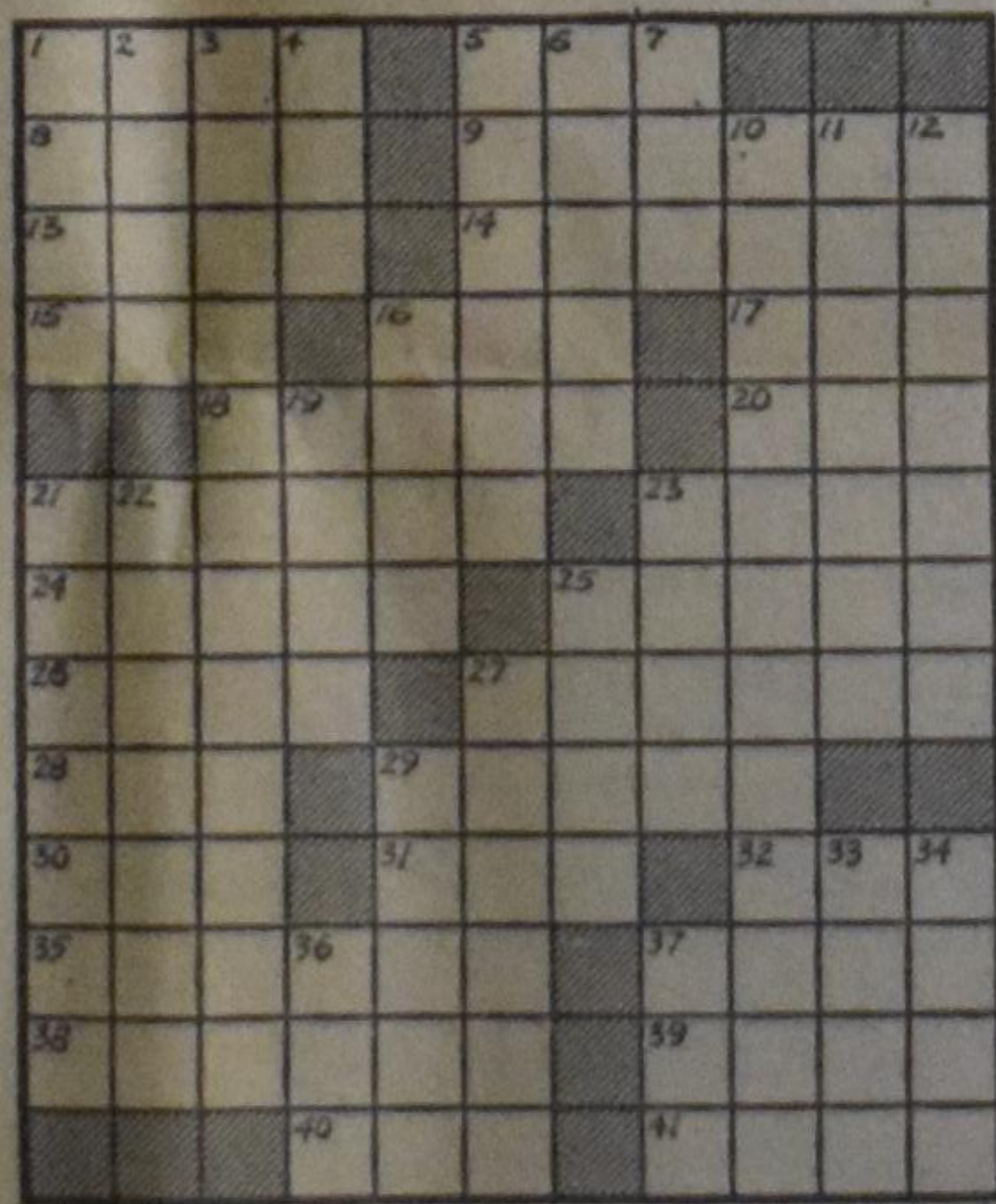
projection

34. Thought

36. Clangor

37. Shade of

green



SOLUTION

to previous

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